

यतः । स्वकर्मसन्नानविचेहितानि कालान्तरावृक्षिशुभाशुभानि ।

इहैव हृष्टानि भयैव तानि जन्मान्तराशीव दशान्तराणि ॥ २२३

अथवा । कायः सचिहितापायः सम्पदः पदमाघदाम् ।

समागमाः सापगमाः सर्वमुत्पादि भङ्गाम् ॥ २२४ ॥

१३० पुनर्विमृश्याह । शोकारातिभयचारणं प्रीतिविश्रम्भाजनम् ।

केन राजमिदं सृष्टं मिचमित्यशरण्यम् ॥ २२५ ॥

किञ्च । मिचं प्रीतिरसायनं नयनयोरानन्दनं चेतसः ।

पाचं यत् सुखदुःखयोः सह भवेन्मिचेण तद् दुर्लभम् ।

ये चान्ये सुहृदः समृद्धिसमये द्रव्याभिलाषाकुलास् ।

१३५ ते सर्वच मिलन्ति तत्त्वनिकष्यावा तु तेषां विपत् ॥ २२६ ॥

इति वहु विलय हिरण्यकश्चिचाङ्गलघुपतनकावाह । यावदयं व्याधो वनान्त्रं निःसरति तावन्मन्त्रं भोचयितुं यज्ञः क्रियताम् । तावूचतुः सत्वरं कार्यमुच्यताम् । हिरण्यको ब्रूते । चिचाङ्गो जलसमीपं गत्वा मृतमिव आत्मानं दर्शयतु काकश्च तस्योपरि स्थित्वा चञ्चु किमपि लिखतु । नूनमनेन लुभ्यकेन तत्र कद्यं परित्यज्य भृगमांसार्थिना

१४० सत्वरं गताथ्यम् । ततोऽहं मन्त्रारत्य बन्धनं छेत्यामि । चिचाङ्गलघुपतनकाभ्यां शीर्षं गत्वा तथानुष्ठिते सति स व्याधः आन्तः पानीयं पीत्वा ततोरथस्तादुपविष्टः तथाविद्यं मृगमपश्यत् । ततः कर्त्तरिकामादाय प्रहृष्टमना मृगान्तिकं चलितः । आचान्तरे हिरण्यकेनागत्य छिन्नबन्धनः

१४५ स कूर्मः सत्वरं जलाशयं प्रविष्टः । स मृग आसनं तं व्याधं विलोक्य उत्थाय पलायितः । प्रत्यावृत्य लुभ्यको यावत् तरुतलमायाति तावत् कूर्ममपश्यन्तचिन्तायत् । उचितमेवैतत् ममासमीक्ष्यकारिणः ।

यतः । यो ध्रुवाणि परित्यज्य अध्रुवाणि निषेदते ।
ध्रुवाणि तस्य नश्यन्ति अध्रुवं नष्टमेव हि ॥ २२७ ॥

१९५० ततोऽसी स्वकर्मवशाच्चिराशः कटकं प्रविष्टः ।
कर्त्तव्यानि च मित्राणि दुर्बेलानि बलानि च ।
पश्य कूर्मपतिर्वेषो मूषिकेण विमोचितः ॥ २२८ ॥

मन्त्यरादयश्च सर्वे भुक्तापदः स्वस्यानं गत्वा यथासुखमास्थिताः । आथ
राजपुत्रैः सानन्दमुक्तम् । सर्वे अतुवत्तः सुखिनो वयम् । सिद्धं नः
१९५५ समीहितम् । विष्णुशम्भोवाच । एतावद्भवतामभिलिपिं सम्पदम् ।
अपरमपीदमस्तु ।

मित्रं प्राप्नुत सज्जना जनपदैः लक्ष्मीः समालभ्यताम् ।
भूपालाः परिपालयन्तु वसुधां शश्वत् स्वधर्मे स्थिताः ।

आस्तां मानसतुष्ये सुकृतिनां नीतिर्नदोदेव यः ।
१९६० कल्याणं कुरुतां जनस्य भगवांश्चन्द्रार्चूडामणिः ॥ २२९ ॥

इति हितोपदेशे निचलाभो नाम
प्रथमकथासङ्ग्रहः
समाप्तः

**TRANSLATION
OF
THE PREFACE.**

Śri viśveśvarāya namah.

H I T O P A D E S A H.

ÁDYAH ŠLOKAH.

Siddhī sádhye satám astu, prasádát tasya dhúrjjañeh :
Jáhnaví-phena-lekheva, yan-múrdhni śaśinah kalá.

DWITÍYAH ŠLOKAH.

Śruto hitopadeśo 'yam, páśavan sanskṛitoktishu :
Váchán sarvatra vaichitryan, níti-vidyán dadáti cha.

TŘITÍYAH ŠLOKAH.

Ajarámaravat prágyo, vidyám arthan cha chintayet :
Gṛihita iva keśeshu, mṛityuná dharmimam ácharet.

CHATURTHAH ŠLOKAH.

Sarvva-dravyeshu vídyaiva, dravyam áhur anuttamam :
Aháryyatwád anarghyatwád, akshayatwách cha sarvvadá.

PANCHAMAH ŠLOKAH.

Sanggamayati vídyaiva, níchagápi naran sarit.
Samudram iva durdhárshan, níripam bhágym atah param.

Reverence to the Lord of the Universe !

SALUTARY INSTRUCTION.

FIRST VERSE.

May success, in all that may be effected, attend the good, through the favour of that *Dhūrjati* (ŚIVA), on whose brow 'shines' a digit of the moon, like a streak of the foam of *Jāhnavī* !

SECOND VERSE.

This 'work' called *Hitopadeśa* (good advice), when heard, gives skill in *Sanskrit* words, variety in language universally, and knowledge of Polity.

THIRD VERSE.

A wise man should contemplate knowledge and wealth as if 'he were' undecaying and immortal. He should follow Duty as 'if he were' seized by the hair of his head by Death (as if he had not an instant to lose).

FOURTH VERSE.

'The wise' have said: Knowledge is the best thing amongst all things; from its not being liable to be stolen, from its not being purchaseable, from its being imperishable.

FIFTH VERSE.

As a descending river causes 'its waters' to mix with the ocean; so Knowledge brings a man into association with the monarch who is difficult of approach: and thence results exceeding prosperity.

SHASHTHAH ŚLOKAH.

Vidyā dadāti vinayam, vinayād yāti pātratāmः
Pātratwād dhanam āpnoti, dhanād dharman tatah sukham.

SAPTAMAH ŚLOKAH.

Vidyā śastran cha śastran cha, dwe vidye pratipattayeः
Ādyā hāsyāya vṛiddhatwe, dwitīyā 'driyante sadā.

ASHTAMAH ŚLOKAH.

Yan nave bhājane lagnah, sanskāro nāuyathā bhavetः
Kathā-ehhalena bālānān, nītis tad iha kathyute.

NAVAMAH ŚLOKAH.

Mitra-lābhah, subhīd-bhedo, vigrāhah sandhir eva chaः
Panchatantrāt tathānyasmād, granthād ākṛishya likhyate.

Asti bhāgirathi-tīre pāfaliputra-nāmadheyan nagaram. Tatra sarvva-swāmi-
guṇopetah sudarśano nāma parapatir asit. Sa bhūpatir ekadū kenāpi pūthiyamānam
śloka-dwayam śuārūva.

DAŚAMAH ŚLOKAH.

Aneka-saṁśayochchhedi, parokshārthaḥsyā darsanamः
Sarvvasya lochanan śastram, yasya nāstyandha eva sah.

SIXTH VERSE.

Knowledge gives discretion. Through discretion, 'a man' attains fitness 'for employment.' By fitness, he acquires wealth. With wealth he gains 'religious' merit. Through 'religious' merit, 'final' felicity.

SEVENTH VERSE.

Knowledge is 'skill' in arms and books. Those two 'kinds of' knowledge are for the purpose of 'acquiring' reputation. The first is ridiculous in old age; the second is respectable always.

EIGHTH VERSE.

Since the pattern impressed on a new 'earthen' vessel cannot ever be otherwise; therefore, under the pretext of fables, Polity is here explained for (the purpose of making an indelible impression on) youth.

NINTH VERSE.

Acquisition of friends—Separation of friends—War, and also Peace—'each' is here written; having been extracted from the *Pancha Tantra*, and any other 'similar' book.

There is on the bank of the *Bhágirathi*, a city of the name of *Pátaliputra*. And there was in it a king by name *Sudarśana*, endowed with all princely virtues. That king once overheard 'these' two stanzas being recited by some person:

TENTH VERSE.

The eradicator of many doubts, the exhibition of invisible objects, the eye of all, is Learning. He, of whom it is not, is blind.

EKÁDÁSAH ŠLOKAH.

Youvanen dhana-sampattih, prabhu-twam avivekata :
Ekaikam apy anarthaya, kimu yatra chatushṭayam.

Ity' úkariyátmánah putrá-nám, anadhi-gata-śástrá-nám, nityam unmárga-gáminám,
śástrá 'nanu-shíhánenodwigna-manáh, sa rája chintayámása.

DWÁDÁSAH ŠLOKAH.

Ko 'rthah putreña játena, yo na vidwán na dhármumikah :
Káriena chakshushá kim vá, chakshuh pídaiva kevalam.

TRAYODÁSAH ŠLOKAH.

Ajáta-mřita-múrkhnáum, varam adyou na chántimah :
Sakrid dubhakarúvádyá, vantis tu pade pade.

CHATURDÁSAH ŠLOKAH.

Kimcha : Sa játo yena játena, yáti vanísh samunnatim :
Parivarttini sansáre, mřitah ko vá nu jáyate.

PANCHADÁSAH ŠLOKAH.

Anyachcha : Guṇi-gaṇa-gaṇan-árambhe, na patati káthini sa sambhramád yasya :
Tenámbá yadi sutini, vada bandhuyú kídfísi bhavati.

SHÓDÁSAH ŠLOKAH.

Apicha : Dáne tapasi śouryye cha, yasyá na prathitam manah :
Vidyáyám artha-lábhe cha, mātúr uchchára eva sah.

ELEVENTH VERSE.

Youth, abundance of riches, authority, inconsiderateness; each singly (tends) to disadvantage: how much more so, where all four 'combine'!

Having heard this, the king, distressed in mind by the disregard of learning o his sons, who were unread in learned writings and ever following improper courses, reflected:

TWELFTH VERSE.

What benefit 'accrues' by a son 'being' born, who is neither learned nor virtuous? What 'is the use of' an eye that is sightless? Such an eye is trouble merely.

THIRTEENTH VERSE.

Of a son unborn, or dead, or a fool; better the two first, and not the last. The two first inflict sorrow once: the last, perpetually.

FOURTEENTH VERSE.

For: He is born, by whom, when born, the family attaineth exaltation
In the revolving world, who that dies is not born 'again'?

FIFTEENTH VERSE.

Again: In beginning to enumerate a company of persons of merit, if the chalk does not fall from haste (in the person who makes out the list to inscribe the name) of a man; then, if the mother 'who bore him' is made the mother of a son by him; say, what woman is barren?

SIXTEENTH VERSE.

Verily: He, whose mind is not intent upon liberality, piety, heroism, knowledge, or acquiring wealth; he, verily, is but his mother's excrement.

SAPTADASAH ŠLOKAH.

Aparancha : Varam eko guñi putro, na cha mûrkhâ-âtair api :
 'Ekaś chandras tamo hanti, na cha târû-gañîr api.

ASHTADASAH ŠLOKAH.

Puñya-tîrthe kritam yena, tapah kwâpy' ati dushkaram :
 Tasya putro bhaved vaśyah, samriddho dhârmnikah sudhîh.

EKONAVINSAH ŠLOKAH.

Tathâ choktam :

Arthâgamo nityam arogîtâ cha, priyâ cha bhâryyâ priya-vâdinî cha :
 Vaśyas cha putro 'rtha-karî eha vidyâ, shad jîva-lokeshu sukhâni râjan.

VINSAH ŠLOKAH

Ko dhanyo bahubhîh putraih, kuśûla-pûrañ-âdhakaih :
 Varam ekaś kulâlambî, yatra viśrûyate pîta.

EKAVINSAH ŠLOKAH.

Rîna-karttâ pîtaśatru, mâtâ cha vyabhichârinî :
 Bhâryyâ rûpavatî satruh, putrah satruh apanîdîtah.

DWAVINSAH ŠLOKAH.

Anabhyâse visham vidyâ, ajîrûe bhojanam visham :
 Visham subhâ daridrasya, vîddhâsya taruñî visham.

SEVENTEENTH VERSE.

Moreover: A talented son is a blessing. 'There is no benefit' by hundreds of fools. One moon disperses the darkness. 'It is not dispersed' by hosts of stars.

EIGHTEENTH VERSE.

The son of him by whom some very arduous devotion has been performed at a holy place of pilgrimage, will be submissive, fortunate, virtuous, and wise.

NINETEENTH VERSE.

So also it is said:

Accession of wealth, constant freedom from sickness, a beloved wife, a sweet-spoken wife, an obedient son, and wealth-acquiring knowledge, are six 'sources of' happiness, in the world of living beings.

TWENTIETH VERSE.

Who is made fortunate by many sons—'mere empty' measures filling up a granary? Better is one who supports his family, by whom his father is renowned.

TWENTY-FIRST VERSE.

A father who incurs debt is an enemy: and so is a mother who is of loose conduct. A wife possessed of beauty is an enemy. An enemy is an unlearned son.*

TWENTY-SECOND VERSE.

Knowledge, if neglected, is poison. Food, if indigested, is poison. A court is the poison of a poor man. The poison of an old man is a young wife.

TRAYOVINSAH ŠLOKAH.

Yasya tasya prasito'pi, guṇaván pújyate narah :
Dhanur vanéa-víśuddho'pi, nirguṇah kíng karishyati.

CHATURVINSAH ŠLOKAH.

Háhá putraka nádhita, sugataitísu rátrishu :
Tena twam vidushám madhye, pangke gour iva eídasi.

Tat katham idáním ete marna putrá guṇavantah kriyantám.

PANCHAVINSAH ŠLOKAH.

Alára-nidrá-þhnya-maithunam cha, saimányam etat paśubhir mātānám :
Dharmmo hi teshám adhiko viśesho, dharmneña hínáh paśubhih sumánáh.

ŠHAUVINSAH ŠLOKAH.

Yatah : Dharmmártha-káma-mokshánám, yasyaiko'pi na vidyate :
Aja-gala-stanasyeva, tasya janma nirarthakam.

SAPTAVINSAH ŠLOKAH.

Yachchochyate :
Kyuh karmane cha vittan cha, vidyá nídhánam eva cha :
Panchaitányapi sriyyante, garbhasthasyaiva dehinah.

ASHTÁVINSAH ŠLOKAH.

Kinchat : Avaśyam bhávino bhává, bhavánti mahatám api :
Nagnatwan nilakanthasya, maháhi-śayanang hareh.

TWENTY-THIRD VERSE.

That man is honoured, of whom a son 'has been born' possessed of 'excellent' qualities. What can a bow—though faultless as to the cane—if it be stringless, effect?

TWENTY-FOURTH VERSE.

Alas, O son! who hast passed these nights unstudying and careless. Therefore in the midst of the wise thou despondest, like a cow in a quagmire.

How, then, may these my sons be now made 'persons' of merit?

TWENTY-FIFTH VERSE.

Food, sleep, fear, sexual intercourse—each is the common property of men and brutes. Virtue, verily, is their additional distinction; and void of virtue, they are 'but' equal with brutes.

TWENTY-SIXTH VERSE.

Wherefore: Virtue, wealth, desire, liberation—he, of whom not one of them is known, his birth is fruitless, like 'the formation of' the nipples 'that hang from the' neck of the goat.

TWENTY-SEVENTH VERSE.

And as to what is said:

'Life, function, wealth, knowledge, and death--these five are created for the embodied soul, even whilst staying in the embryo 'form.'

TWENTY-EIGHTH VERSE.

For: 'Inevitably, the conditions that are to be, are—even of the great—' the nakedness of *Nilakantha* (*Siva*), the sleep of *Hari* on the great 'serpent (*Sesha*).'

EKONATRINSAH ŚLOKAH.

Apicha : *Yad abhávi na tad bhávi, bhávi chen na tad anyathá :
Iti chintá-vishaghnó'yam, agadah kína píyate.*

Etat káryyákshamáñang kesháñchid álasya-vachanam.

TRINSAH ŚLOKAH.

*Na daivam api sanchintya, tyejed udyogam átmalah :
Anudyogena tailáni, tilebliyo n' áptum arhati.*

EKATHRINSAH ŚLOKAH.

Anyachcha :
*Udyoginam purusha-singham upaiti lakshmí : daivena deyam
iti kápurushá vadanti.*
*Daivan nihatyn kuru pourusham átmá-śaktyá : yatne krite yadi
na sidhyati ko'tu doshah.*

DWÁTRINSAH ŚLOKAH.

*Yathá hyekena chakreña, na rathasya gatir bhavet :
Evam purusha-káreña, viná daivan' na sidhyati.*

TRAYASTRINSAH ŚLOKAH.

Tathácha : *Párvva-jamna-kritang karinma, tad daivam iti kathyate :
Taamát purusha-káreña, yathang kuryad atandritah.*

TWENTY-NINTH VERSE.

‘And indeed: ‘What will not be, that will not be: but, if ■ will be, it will not ‘be’ otherwise. Such ‘being the case,’ wherefore is this antidote, destructive of the poison of care, not imbibed’?

This is the speech of indolence, ‘uttered’ by some unable to do what shou■ be done.

THIRTIETH VERSE.

Let not ■ man thinking of destiny relinquish his own exertion. Without exertion, he is not able to obtain oil from sesamum-‘seeds’ (which contain it in abundance).

THIRTY-FIRST VERSE.

Again :

Fortune goes ‘of herself’ to the chief of men who displays energy. Abject men say: “It must be given ‘us’ by destiny.” Having resisted destiny, put forth manliness with all your strength. And if, when ‘every’ effort has been made, the ~~object~~ is not accomplished, what blame is there in such a case?

THIRTY-SECOND VERSE.

In like manner, as the motion of a chariot is not ‘produced’ by only one wheel: so, without manly actions, destiny is not fulfilled.

THIRTY-THIRD VERSE.

So also: The acts’ done in a former birth, that verily is called Fate.. Therefore let ■ man unwearied make exertion with manly effort.

CHATUSTRINSAH ŚLOKAH.

Yathá mṛit-piñḍitah karttā, kurute yad yad ichchhati :
Evam átma-kṛitang karmma, mánavah pratipadyate.

PANCHATRINSAH ŚLOKAH.

Aparanīha : Káka-táliyavat práptan, dřiśhítwá'pi nidhim agratah :
Na swayan daivam ádatte, purushártham apékshate.

SHAT TRINSAH ŚLOKAH.

Udyamena hi sidhyanti, káryyáni na manorathaih :
Na hi suptasya singhasyn, praviśanti mukhe mūrigáh.

SAPPATRINSAH ŚLOKAH.

Matři-pitři-kṛitábhýaso gunitám eti bálakah :
Na garbha-chyuti-mátreña, putro bhavati pañditah.

ASHTATRINSAH ŚLOKAH.

Tathácha : Mátá sátruh pitá vairí, yena bálo na páñhitah :
Na sábhate sabbhá-madhye, hangsa-madhye vako yathá.

EKONACHATWÁRINSAH ŚLOKAH.

Rúpa-youvana-sampanná, viśála-kula-sambhaváh :
Vidyá-húná na sábhante, nirgandhá iva kinśukáh.

THIRTY-FOURTH VERSE.

As a maker (a potter) makes from a ball of clay whatever he wishes: so a man shapes the acts which are done by himself.

THIRTY-FIFTH VERSE.

Moreover: Though beholding a treasure before him on a sudden (of as the fruit of the palm fell and was broken in pieces for the crow unexpectedly), yet fate itself does not take it (does not pick it up); it waits for man.

THIRTY-SIXTH VERSE.

Objects are effected by exertion, not by wishes. Truly, into the mouth of a sleeping lion the deer do not enter.

THIRTY-SEVENTH VERSE.

The child obtains excellence who is well trained by his father and mother. A boy is not learned merely by being born.

THIRTY-EIGHTH VERSE.

So also: The mother is an enemy, the father is a foe, by whom a child is not instructed. He shines not in a company. He is 'like' a crane amongst swans.

THIRTY-NINTH VERSE.

Those possessed of beauty and youth, and born in an exalted family, who are destitute of knowledge, shine not (attract no admiration). They are like the scentless *kinsuka* flowers (held worthless, though beautiful).

CHATWÁRINŚAH ŠLOKAH.

Múrkho 'pi śobhate tāvat, sabháyám vāstra-veshītah :
Tāvach cha śobhate mūrkho, yāvat kinchin na bhāshatē.

Etach chintayitwā sa rājā pañdita-sabbhām kāritavān. Rājovācha. Bho, bhoḥ pañdītāḥ śrūyatām. Asti kaścid evam-bhūto vidwān, yo mama putrāṇēn nityam unmārga-gūminām anadhigata-śāstrāṇām idānīn nīti-śāstropadeśena punar janma kārayitum samarthah.

EKATCHAWÁRINŚAH ŠLOKAH.

Yataḥ : Kāchah kānchana-sansargād, dhatte mārakatīn dyutim :
Tathā sat-sannidhānena, mūrkho yāti pravīśatām.

DWICHATWÁRINŚAH ŠLOKAH.

Uktaneḥa : Hīyate hi matis tāta, hīnaiḥ saha samūgamāt :
Samaiś cha samatām eti, viśiṣṭaiś cha viśiṣṭatām.

Atrāntare Vishnu Śarma nāmā mahā-pañdītah, sakala-nīti-śastra-tattwagyo, Vṛihaspatir ivā 'brevīt. Deva, mahā-kula-sambhūtā ete rāja-putrā, manyā nīting grāhayitum sākyante.

TRICHATWÁRINŚAH ŠLOKAH.

Yataḥ : Nādravye nīhitā kāchit, kriyā phalavatī bhavet :
Na vyāpāra-śatē 'pi, śukavat pāthyate vakah.

FORTIETH VERSE.

A blockhead shines in an assembly only in so much as he is covered with clothes (as he is well dressed). So long shineth a fool, as he speaketh not any thing.

Having thus reflected, that king caused an assembly of *Pandits* to be held. The king said: "O *Pandits*! let it be heard. Is there any learned man who is now able to effect the new birth of my sons, who have ever been following wrong courses, and have not studied the learned writings?"

FORTY-FIRST VERSE.

As: Glass, from the contiguity of gold, acquires an emerald lustre. So, by the proximity of the excellent, a fool attains to cleverness.

FORTY-SECOND VERSE.

So it is said:

The understanding is lowered, O son! from association with inferiors. With equals, it attains equality: but with superiors, superiority.

Thereupon, *Vishnu Sarnu* by name, a great *Pandit*, acquainted with the principles of all the writings upon Polity like *Vrihaspati*, said: "O king! these princes, sprung from a great family, are capable of being put in possession of the knowledge of Polity by me."

FORTY-THIRD VERSE.

For: Any labour bestowed upon a worthless thing cannot be productive of fruit. A crane cannot be taught like a parrot 'to speak,' even by a hundred efforts.

CHATUŚCHATWÁRINŚAH ŚLOKAH.

Anyachcha : Asmins tu nirguṇang gotre, nāpatyam upajāyate :
Ākare padmarāgānān, janma kācha-maṇeh kutah.

Atoham shań-māśābhyantare tava putrān nīti-sāstrābhigyān karishyāmi. Rājā savinayam punar uvācha :

PANCHĀ CHATWÁRINŚAH ŚLOKAH.

Kīlo 'pi sumanah-sanggad, ārohati satān śirah :
Āsmā 'pi yāti devatwam, mahadbhiḥ supratishthitah.

SHATĀ CHATWÁRINŚAH ŚLOKAH.

Anyachcha : Yathodaya-girou dravyān, sannikarshena dipyate :
Tathā sat-sannidhānena, hīna-varṇo 'pi dipyate.

SAFTA CHATWÁRINŚAH ŚLOKAH.

Guṇāgumāgyā guṇino bhavanti, te nirguṇam prāpya bhavanti doshāḥ :
Āswādya-toyāḥ prabhavanti nadyah, samudram īśādya bhavanty apeyāḥ.

Tad eteshām asmat-putrānān, nīti-sāstropadeśāya bhovantah pramāṇam.
Ityuktā, tasya Vishnu Šarmāṇo bahumāna-purahsaram putrān samarpitavān.
Athā prāśāda-pṛishthē sukhopovishīnām, rājaputrānām parastāt, prastāva-kramena
sa pāṇdīto 'bravīt.

FORTY-FOURTH VERSE.

Moreover: In this family, no offspring without good qualities is ever born. In a mine of rubies, whence could arise the production of crystal?

"In the period of six months, therefore, I will make your sons versed in the works of Polity." The king replied with respect:

FORTY-FIFTH VERSE.

A worm, by connexion with a flower, ascends the head of the virtuous. A stone even attains divinity when consecrated by the illustrious.

FORTY-SIXTH VERSE.

Further: As on the eastern mountain a thing is illuminated by the contiguity of the sun: so, by association with the good, the outcast even is enlightened (made respectable).

FORTY-SEVENTH VERSE.

Persons of excellent qualities 'themselves' are judges of the merits and demerits of others. If they attach themselves to what is bad, they become themselves vitiated. Rivers, as they rise, have their waters sweet; but having reached the sea, they are no longer drinkable.

"You therefore are authority for (are capable of) communicating the works of Polity to these my sons."—Thus having spoken, the king, with much deference, delivered his sons to *Vishnu Śarmā*. Then, by way of introduction, the *Pandit* said, in the presence of the princes, as they sat at ease on the terrace of the palace:

ASHTACHATWÁRINŚAH ŚLOKAH.

Kávya-śástra-vinodena, kálo gachchhati dhímatám :
Vyasanena cha mürkhánan, nidrayá kalahena vá.

Tad bhavatám vinodáya káka-kármádínám vichitráng katháng kathayámi. Rája-putrair uktang, kathyatám. Vishnu Śarmovácha. Śrinuta samprati, Mitra-lábhah prastúyate, yasyáyam ádyah slokah.

FORTY-EIGHTH VERSE.

In the enjoyment of poetical writings, the time of the sensible passes away. But 'the time' of fools 'is wasted' in dissipation, slumber, or strife.

Therefore, for the amusement of your Highnesses, I repeat the wonderful story of the Crow, the Tortoise, and the rest. The prince replied: "Sir, let it be narrated." *Vishnu Sarmā* answered: "Hear; now the Acquisition of Friends is recited, of which this is the first verse."

VOCABULARY
(SANSKRIT AND ENGLISH)

OF THE
WORDS WHICH OCCUR IN THE FOREGOING PAGES.

AN EXPLANATION
 OF THE
 ABBREVIATIONS USED IN THIS VOCABULARY;

IN WHICH OCCASIONAL REFERENCE IS MADE TO THE RULES OF
 WILKINS'S BANGLA-GRAMMAR.

<i>nom.</i>	... nominative, or 1st case.	<i>ātm.</i>	... <i>śitmane-padum</i> , the <i>proper</i> form of Wilkins's Grammar.
<i>acc.</i>	... accusative, or 2nd case.	<i>par.</i>	... <i>parasmati-padum</i> , the <i>common</i> form of Wilkins's Grammar.
<i>ins.</i>	... instrumental, or 3rd case.	<i>cl.</i>	... class or conjugation.
<i>dat.</i>	... dative, or 4th case.	<i>caus.</i>	... causal form.
<i>abl.</i>	... ablative, or 5th case.	<i>pers.</i>	... person.
<i>gen.</i>	... genitive, or 6th case.	<i>pres.</i>	... present.
<i>loc.</i>	... locative, or 7th case.	<i>pot.</i>	... potential.
<i>voc.</i>	... vocative, or 8th case.	<i>imp.</i>	... imperative.
<i>sing.</i>	... singular number.	<i>pret.</i>	... preterite.
<i>dual.</i>	... dual.	<i>fur.</i>	... future.
<i>pl.</i>	... plural.	<i>inf.</i>	... infinitive.
<i>m.</i>	... masculine.	<i>pass.</i>	... passive.
<i>f.</i>	... feminine.	<i>part.</i>	... participle.
<i>n.</i>	... neuter.	<i>agt.</i>	... agent, or noun attributive of agency.
<i>cr.</i>	... crude or uninflected state.	<i>prep.</i>	... preposition.
<i>s.</i>	... substantival.	<i>comp.</i>	... compounded.
<i>adj.</i>	... adjective.	<i>ind.</i>	... indeclinable.
<i>pron.</i>	... pronoun.	<i>abs.</i>	... abstract.
<i>pers. pron.</i>	... personal pronoun.	<i>obs.</i>	... observe.
<i>rel. pron.</i>	... relative pronoun.	<i>compar.</i>	... comparative.
<i>dem. pron.</i>	... demonstrative pronoun.	<i>superl.</i>	... superlative.
<i>interrog. pron.</i>	... interrogative pronoun.	<i>irreg.</i>	... irregular.
<i>pronom.</i>	... pronominal.		
<i>vb.</i>	... verb.		

VOCABULARY, SANSKRIT AND ENGLISH.

<p>अ इnd. No, not. <i>A</i> privative, prohibitive, and diminutive particle.</p> <p>अकर्त् 3d per. sin. 1st pret. of the verb कर् 8th cl. par. Do, make. अकर्त् 1st pers. sin.</p> <p>अकर्मात् ind. Without a why, wherefore, cause, or reason. Suddenly, unexpectedly.</p> <p>अकृतिम् adj. Unfeigned, inartificial.</p> <p>अशमः nom. sin. m. of अशम् adj. Unable.</p> <p>अशयत्वात् abl. sin. of अशयत् ablat. s. n. (from अशय् adj. Imperishable) Indestructibility, exemption from waste or decay. <i>In line 8, अ</i> is changed to अ before कर् by rule 27.</p> <p>अष्ट्र s. n. A letter of the alphabet. A syllable.</p> <p>असित्तुल् acc. sin. m. of असित् adj. All, entire.</p> <p>अगदः nom. sin. of अगद् s. m. A medicine.</p> <p>अगृहः nom. sin. m. of अगृह् adj. Modest, humble, void of pride.</p> <p>अग्राष् adj. Very deep, fathomless.</p> <p>अग्रज् s. m. Absence of merit, demerit, desert.</p> <p>अग्रजाशीलस्य gen. sin. m. of अग्रजाशील् adj. Worthless, of a bad disposition.</p> <p>अग्निः nom. sing. of अग्निः s. m. Fire: always associated with the idea of the deity presiding over it, and who is worshipped by the Hindus.</p> <p>—अग्निन् acc. अग्निना inf. अग्नेः abl. or gen.</p>	<p>अग्निशाश्विकामीहः nom. sin. m. अग्नेः, Who received a vow of fidelity, witnessed by the (nuptial) fire.</p> <p>अग्निः ind. Before, in front. At the head.</p> <p>अग्ने loc. sin. of अग्निः s. n. The front, fore part, tip or extremity. ind. Before, in presence of.</p> <p>अग्नः s. n. A limb, a member. The body.</p> <p>अग्नाः nom. sing. of अग्निः s. m. Coal, charcoal.</p> <p>अग्नल् nom. sin. of अग्नल् s. m. A mountain.</p> <p>अग्नापत्य् nom. sin. of अग्नापत् ablat. s. n. (from अग्नापत् adj. Not fickle) Firmness, steadiness, consistency.</p> <p>अग्निकाम् 1st pers. sin. 1st pret. of the verb ग्निः (इ) 10th cl. par. Think, reflect, consider.</p> <p>अग्निकाम् 3d pers. sin.</p> <p>अग्निकिराणि nom. pl. n. of अग्निकाम् pass. part. (of the above verb, with अ priv.) Unthought of.</p> <p>अग्नः nom. sin. of अग्निः s. m. A goat.</p> <p>अग्नरामणैः ind. comp. of the adj. अग्निः cr. Undecaying, and अग्निः cr. Immortal, with the particle एव, As, like, subjoined.</p> <p>अग्नामृतमूर्तीशाम् अग्नामृतमूर्तीशाम् of the first species: comp. of अग्नामृतः cr. Unborn, मृतः cr. Dead, and मृतामृतः gen. pl. of मृतः s. m. A fool.</p> <p>अग्निः pass. part. (of the verb ग्नि Conquer, with अ privative) Uneconquered.</p>
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जातिरेण्डिः nom. sin. m. जातिव. Whose passions are ungoverned.

जातीयः loc. sin. of जातीयः a. n. Indigestion.

जातानुकृतिस्त्रयः gen. sin. m. जातिव. comp. of जाता cr. Unknown, जाति cr. Family, and जीवः a. m. Personal qualities, disposition.

जाटः nom. sin. of जाटः a. n. A roving or gadding about.

जाटी a. f. The notched extremity of a bow.

जाटात् acc. sin. m. of जाटः pres. part. (of the verb जाटः 1st cl. par.) Going, moving, roving.

जाटी a. f. A wood, a forest.

जाटातः nom. pl. of जाटात् a. m. (Egg-born) A fish. A bird.

जातः ind. From this. Than this. Hence.

जातिष्ठः nom. sin. m. of जातिष्ठः adj. Smart, active, not slothful.

जातात्तः 1st pers. sin. 1st pres. of the verb जाटः 10th cl. par. Strike, beat.

जाति prep. Over, beyond, exceedingly, much, very.

जातिकाप्तः pass. part. (of the verb जाटः Step. with जाति) Passed beyond, transgressed. Extended, prolix, diffuse.

जातिरिः nom. sin. of जातिरिः a. m. A guest, one entitled to the rites of hospitality. जातिरिः acc. जातिरित्वो 1st pers. sin. pres. of the verb रिष्य Flow. When conjugated in the past, with जाति, it means, Exceed, become excessive.

जातिरित्वो 1st pers. sin. pres. (of the verb जाटः 1st cl. atm. Be, with जाति) Passes, elapses.

जातिरित्यः nom. sin. a. m. Excessive accumulation, a vast hoard.

जातितः ind. pret. part. of the verb जा Go, with जाति, Surpass, go over, get beyond.

जातीय ind. Excessively, much, very much.

जातिः a. f. Dissatisfaction, displeasure.

जाति 1st pers. sin. pres. of the verb जाटः 2d cl. par. Eat.

जाताः or जातात् ind. Much, very excessive.

जातुष्टः ins. pl. n. of जातुष्टः adj. Extreme, excessive, great.

जातः ind. Here. In this world.

जातात्ते ind. Thereupon, meanwhile.

जातः ind. After. Then. Now. And.

जाताः ind. Or. Moreover.

जातीष्टसूक्ष्मः acc. sin. m. adj. Not dilatory, prompt.

जातुष्टिरित्ययः nom. sin. n. जातिव. comp. of जातुष्ट Unseen, रिष्य Separation, and जाता a. f. Pain, pang.

जातः ind. Now, to-day.

जातुष्टे loc. sin. of जातुष्टः a. n. A thing of nought, a worthless object.

जातनः acc. sin. m. of जातन adj. Poor.

जातातात् gen. pl. of जातन adj. Low, vile, despicable.

जातः ind. Down, downwards, below.

जातस्तात् ind. Beneath, below.

जाति prep. Over, above, upon (in place, quality or quantity).

जातिकः nom. sin. m. of जातिक adj. Exceeding, superior, more, over, more than. जातिकात् abl. sin. n.

जातिगत्वा 1st pers. sin. pres. (of the verb गतः 1st cl. par. substituting गतः in the first four tenses, Go, with जाति) Goes over, reads; gains, acquires.

जातिरित्यः pass. part. (of the verb जा Stand, with जाति Over) Governed, influenced.

असीत्: nom. sin. m. of असीत् pass. part. (of the verb जा॒ ति Go, with जा॒पि Over) Read, perused, studied. Instructed. असीत् voc. sin. असीतम् nom. sin. n. असीतानि nom. pl. n.

असीत् ind. pret. part. (of the verb जा॒ ति Go, with जा॒पि) Having read or studied.

असुता ind. Now, at present.

अस्तोः: ind. (अस्त् repeated) Down, downwards, below.

अस्थायतम् nom. sin. of अस्थाय a. n. Study; a reading, especially of the sacred books, one of the six duties of a Brahman.

अस्थवसाय a. m. Effort, exertion, determined application.

अस्थवसायितम् nom. sin. n. (from अस्थवसाय, affix इ॒ट) Undertaken, attempted as a difficult task.

अस्मितापि nom. or acc. pl. of अस्मित् adj. Uncertain. अन् ind. No, not. A privative, prohibitive, or diminutive particle, prefixed to words commencing with a vowel.

अस्त्रः: nom. sin. m. of अस्त्र adj. Sinless, innocent.

अस्त्रिगतज्ञात्वात्मात् gen. pl. m. रामुवार्ता, comp. of अस्त्रिगत cr. Unread, and ज्ञात् a. n. A book, or science.

अस्त्रतरः ind. Immediately, presently, by and by.

अस्त्रभितम् acc. sin. n. pass. part. (of the verb अन् Desire, with अभि and अन्) Disliked, disagreeable, unpleasant.

अस्त्रभासे loc. sin. of अस्त्रास a. m. Want of practice, disuse, neglect.

अस्त्रिक्षतात् abl. sin. of अस्त्रिक्षत् abst. a. n. Absence of price or value, invaluableness. अस्त्रि is the fut. pass. part. (of the verb अस्त् Cost) To be

rated, or appraised, with the privative particle अन्. In line 8, the अ becomes अ before the अ, all vowels being considered sonants.

अस्त्रीयः nom. pl. of अस्त्रीय a. m. A misfortune; disadvantage, poverty, ruin. अस्त्रीयः dat. sin. अस्त्रः nom. sin. of अस्त्र a. m. Fire.

अनागत pass. part. Not arrived, future. See आगत.

अनाहत्य ind. pret. part. (of the verb रुहि Mount, with अति, and priv. अन्) Not having surmounted, or overcome.

अनाहारेण ins. sin. n. of अनाहार a. m. Abstinence, fasting, starvation.

अनितेन ins. sin. n. of अनित adj. Transient, not lasting.

अनियतात्मा nom. sin. m. रामुवा. comp. of अनियत Unsubdued, and आत्मन् a. Soul, self.

अनियमः nom. sin. a. m. Absence of restraint, indecorous or improper conduct.

अनिष्ट pass. part. (of the verb इ॒ष्ट Wish, with अन्) Unwished, undesired; bad, unlucky, inauspicious. अनिष्टात् abl. sin. m. or n.

अनीता nom. sin. f. of अनीत pass. part. (of the verb अनि, with अ) Ill-behaved, immodest, immoral.

अनु prep. After. Along with. According to.

अनुजीर्णनम् nom. sin. a. n. A proclaiming, publishing, or blazoning abroad.

अनुरागीवचनम् nom. sin. n. रामुवा. comp. of अनुराग Not spoken, इ॒रु॒ वानि Vain, and वचन a. n. A word.

अनुगामिकः nom. sin. m. adj. Following, imitating. An imitator.

अनुगृहितः nom. sin. m. pass. part. (of the verb

यह Take, with यह) Favoured, obliged.
 यहुयाहित् *inf.* To favour, or oblige.

यहुयाहित् *ins. sin. of यहुयाहि s. n.* A companion, follower, servant.

यहुयाहित् *nom. sin. n. adj.* Improper, unfit.

यहुयाहित् *1st pers. pl. 2d pret. (of the verb यहि. Go, with यहि After)* They followed.

यहुयाहित् *nom. or acc. sin. n. of यहुयाहि adj.* Best, having nothing better.

यहुयाहित् *ins. sin. of यहुयाहि s. m.* Inactivity, absence of exertion.

यहुयाहित् *dat. sin. m. of यहुयाहित् agt. (from the verb यहि Do, with यहि and यहि)* Not assisting: not a benefactor: helpless.

यहुयाहित् *1st pers. pl. pres. (of the verb यहि 9th cl. par. Bind, with यहि)* Follow, adhere, are fixed or attached to.

यहुयाहित् *1st pers. sin. imp. pass. (of the verb यहि)* Be, become, with यहि Let be enjoyed.

यहुयाहित् *ins. sin. of यहुयाहि s. n.* Inference; a conclusion drawn from given premises.

यहुयाहित् *1st pers. sin. pres. (of the verb यहि Go, 2d. cl. par. with यहि After)* Goes after, follows, accompanies.

यहुयाहित् *gen. sin. m. pass. part. (of the verb यहि)* Be attached, with यहि Loving, liking, fond of, attached.

यहुयाहित् *nom. sin. s. f.* Affection, love, attachment.

यहुयाहित् *nom. sin. s. m.* Attachment, love.

यहुयाहित् *nom. sin. m. of यहुयाहित् adj.* Fond, in love with, doting. यहुयाहित् *nom. sin. f.*

यहुयाहित् *ins. sin. m. pass. part. (of the verb यहि)* Ancient, unear, with यहि Anointed.

यहुयाहित् *nom. sin. of यहुयाहि s. n.* A doing, or engaging in any thing.

यहुयाहित् *nom. sin. n. pass. part. (of the verb यहि)* Stand, with यहि Done, followed, observed, practised. यहुयाहित् *loc. sin. n.*

यहुयाहित् *s. n.* A following, a going after.

यहुयाहित् *ind.* Conformable to the nature.

यहुयाहित् *nom. sin. of यहुयाहि s. n.* Falsehood, untruth.

यहुयाहित् *adj.* Many.

यहुयाहित् *तत्पत्रिका*, comp. of यहुयाहित्
 cr. Many, संशय cr. Doubts, and यहुयाहित् *nom. sin. n. of यहुयाहित् agt. (of the verb यहि Cut, with prep. यहि Up)* Cutting up, destroying: a solver, one who resolves or clears up.

यहुयाहित् *यहुयाहित् ins. sin. m. or n. (of यहि pron.)* By or with this, him or it.

यहुयाहित् *यहुयाहित् acc. sin. of यहुयाहित् s. m.* End, term.

यहुयाहित् *यहुयाहित् nom. or acc. sin. of यहुयाहित् s. n.* Interval, intermediate space, distance. Difference.

यहुयाहित् *यहुयाहित् gen. sin. of यहुयाहित् s. m.* The soul. The internal feelings, the heart or mind.

यहुयाहित् *यहुयाहित् loc. sin. of यहुयाहित् s. n.* Intermediate space. ind. Amidst, among, between.

यहुयाहित् *यहुयाहित् acc. of यहुयाहित् s. n.* Vicinity. ind. Near.

यहुयाहित् *यहुयाहित् nom. sin. m. of यहुयाहित् adj.* Last, final. In line 31, : becomes यहुयाहित् before the surd.

यहुयाहित् *यहुयाहित् nom. sin. m. of यहुयाहित् adj.* Blid. In line 23, : is dropped by rule 9. यहुयाहित् *gen. sin. m.*

यहुयाहित् *यहुयाहित् nom. or acc. of यहुयाहित् s. n.* Food in general. Boiled rice.

यहुयाहित् *यहुयाहित् nom. sin. m. of यहुयाहित् pronom.* Other, the other, another.

यहुयाहित् *यहुयाहित् ind. (यहुयाहित् and यहुयाहित्)* Moreover, again, and another.

अन्यः nom. sin. n. of अन् pronom. Other, another.
 अन्यथा ind. Otherwise, in any other way, of another kind.
 अन्यतमसः nom. pl. m. or f. of अन्यतम् adj. Other-wise-minded, fickle-minded.
 अन्यतमात् abl. sin. m. or n. of अन् pronom. Other, another. अन्यते dat. sin. m. अन्ये nom. pl. m.
 अन्योन् adj. Mutual.
 अन्यित्वात् nom. sin. n. pass. part. (of the verb इ Go, with अन्) Joined, connected with, possessing.
 अन्यित्वात् nom. sin. m. of अन्यित्वात् pret. part. (of the verb इ 4th cl. par. Go, with अन्) Seeking, searching.
 अप् prep. Off, from, away. Below, worse.
 अपकात् nom. sin. m. of अपकात् agt. (from the verb अ Do, with अप्) Hostile, offensive, injurious, mischievous. An enemy.
 अपगता: nom. pl. of अपगत s. m. Departure. Death.
 अपहितः nom. sin. m. of अपहित् adj. Illiterate.
 अप्तम् nom. sin. of अपत् s. n. Offspring, male or female, a young one. अपतानि nom. pl.
 अपतानम् nom. or acc. sin. of अपतान् s. n. Dis-respect, disgrace.
 अप्तु nom. sin. m. of अप् pronom. Other. अप्तम् nom. sin. n.
 अप्तु ind. (अप्तम् and अ) Again, moreover.
 अपत्यः nom. sin. of अपत्य s. m. Fault, offence, transgression.
 अपत्यवृत् s. m. The tree of transgression.
 अपरिज्ञेद s. m. Want of discrimination or judg-ment, inability to distinguish the true from the false, the real from the unreal.

अपहत् 1st pers. sin. 1st pret. (of the verb अप् 1st cl. par.) He saw. अपहत् 3d pers. sin. अपहत् nom. sin. m. of अपहत् part. pres. (of the verb अप् See, with अ priv.) Not seeing. अपहर् 2d pers. sin. imp. (of the verb अ 1st cl. par.) Go, with अप्) Move off, go away.
 अपहात् acc. pl. of अपहत् s. m. A robber, plunderer. In line 243, अ is introduced by rule 31, the अ being changed to an-uwāra.
 अपावः nom. sin. of अपाव s. m. Destruction, death, loss, harm.
 अपि ind. Although, even, also. Assuredly, surely. Obs. When subjoined to the interrog. pron. किम् What? or to any of its derivatines, it gives an indeterminate sense to the word.
 अपुष्य gen. sin. of अपुष् s. m. A man who has no son.
 अपेक्षो 1st pers. sin. pres. of the verb इष् 1st cl. atm. See, with अप Wait for, expect.
 अपेयः nom. pl. f. of अपेय fact. pass. part. (of the verb अप् Drink, with अ priv.) Undrinkable.
 अपतीहत् pass. part. (of the verb इन् Kill, with पति and अ) Unaffected, uninjured, unimpaired.
 अपवैतम् nom. sin. s. n. No need of permission or direction; non-observance or disregard of direction or advice.
 अप्राप्य् acc. sin. n. fut. pass. part. (of the verb अप् Obtain, with अ and अ priv.) Unattainable, unobtainable.
 अप्रियः nom. sin. m. of अप्रिय adj. Disliked, disagreeable.
 अपवैत् 1st pers. sin. 1st pret. of the verb अ 2d cl. par. Say, speak.

अमृत् 1st pers. sin. 1st. pres. of the verb अ॒ अ॒ 1st cl. par. Be, become.	अमृतात् nom. sin. of अमृत् s. m. Non-existence, absence, want.	अमृतात् nom. sin. of अमृत् s. m. A visitor, a guest.
अमृतः nom. sin. of अमृत् s. m. Non-existence, absence, want.	अमृत्युः loc. sin. of अमृत्युः s. m. Increase, prosperity.	अमृत्युः loc. sin. of अमृत्युः s. m. Practice, exercise: a learning by rote.
अमृतिः nom. sin. n. of अमृतिः agt. Not future, not to be, that will not be.	अमृत्युः loc. sin. of अमृत्युः s. m. Increase, prosperity.	अमृत्युः loc. sin. of अमृत्युः s. m. Practice, exercise: a learning by rote.
अमि prep. Before, over against, in presence of. Much, very.	अमृत्युः loc. sin. of अमृत्युः s. m. Increase, prosperity.	अमृत्युः loc. sin. of अमृत्युः s. m. Practice, exercise: a learning by rote.
अमितात् nom. sin. of अमितात् s. n. An approaching, approach.	अमृत्युः loc. sin. of अमृत्युः s. m. Increase, prosperity.	अमृत्युः loc. sin. of अमृत्युः s. m. Practice, exercise: a learning by rote.
अमितात् acc. pl. m. of अमित् agt. (from the verb ज्ञात् Know, with अ॒ अ॒) Knowing, understanding; skilful, clever.	अमृत्युः nom. sin. of अमृत् s. n. Nectar, ambrosia, the beverage of the gods. अमृतेन ins. sin.	अमृत्युः nom. sin. of अमृत् s. n. Nectar, ambrosia, the beverage of the gods. अमृतेन ins. sin.
अमितात् s. n. Name, appellation.	अमृत्युः nom. sin. of अमृत् s. f. A mother.	अमृत्युः nom. sin. of अमृत् s. f. A mother.
अमितात् nom. sin. n. pass. part. (of the verb ज्ञात् Desire, with अ॒ अ॒) Wished, desired, agreed, accepted, approved.	अमृत् s. n. Water.	अमृत् s. n. Water.
अमित्युत् int. Towards, facing, fronting.	अमृत् nom. sin. of अमृत् s. n. Water. अमृतिः loc. sin. अमृतिः nom. pl. अमृतात् gen. pl.	अमृत् nom. sin. of अमृत् s. n. Water. अमृतिः loc. sin. अमृतिः nom. pl. अमृतात् gen. pl.
अमित्युत् nom. sin. of अमित्युत् s. f. Desire, delight, taste, relish. Ambition.	अमृतेन ins. sin. of अमृत् s. m. Absence of effort, ease.	अमृतेन ins. sin. of अमृत् s. m. Absence of effort, ease.
अमित्युत् nom. sin. of अमित्युत् s. n. Wish, desire.	अमृत् nom. sin. m. of इद् dem. pron. This. In line 3, the initial अ॒ is dropped by rule 11, its place being supplied by इ.	अमृत् nom. sin. m. of इद् dem. pron. This. In line 3, the initial अ॒ is dropped by rule 11, its place being supplied by इ.
अमित्युत् s. m. Lust, desire.	अमृत् acc. sin. m. and nom. sin. n. pass. part. (of the verb युत् Join, with अ॒) Improper: Not attached, disunited, separate.	अमृत् acc. sin. m. and nom. sin. n. pass. part. (of the verb युत् Join, with अ॒) Improper: Not attached, disunited, separate.
अमित्यन्ते 3d pers. sin. pres. of the verb अ॒ अ॒ (इ) 1st cl. atm. with अ॒ अ॒ Salute.	अमृतात् nom. sin. of अमृतात् s. f. A large forest.	अमृतात् nom. sin. of अमृतात् s. f. A large forest.
अमित्यन्ते 1st pers. pl. pres. of the verb अ॒ अ॒ (इ) 1st cl. par. with अ॒ अ॒ Long, hanker after.	अमृत्युः loc. sin. of अमृत्युः s. n. A forest.	अमृत्युः loc. sin. of अमृत्युः s. n. A forest.
अमित्यन्ते inf. of the verb अ॒ अ॒ Sprinkle, with अ॒ अ॒ Anoint, inaugurate. Obs. In line 850, a passive sense must be given to this infinitive.	अमृतात् s. m. An enemy.	अमृतात् s. m. An enemy.
अमृता: nom. pl. m. (of अ॒ अ॒ pass. part. Wished, with अ॒ अ॒) Desired, loved, cherished.	अमृतात् acc. sin. of अमृतात् s. f. The daughter of KEDAMA and wife of VASANTHA, one of the seven ऋक्षी: she is also one of the plaiades. Arundhati is considered as a pattern of conjugal excellence, and is invoked at the marriage ceremony by the bridegroom.	अमृतात् acc. sin. of अमृतात् s. f. The daughter of KEDAMA and wife of VASANTHA, one of the seven ऋक्षी: she is also one of the plaiades. Arundhati is considered as a pattern of conjugal excellence, and is invoked at the marriage ceremony by the bridegroom.
अमृतात् abl. sin. of अमृत् s. n. Inner part, interior, included space. अमृताते loc. sin.		

हो *interj.* Ho! ho! used as a call of contempt.

ज्ञेयम् *acc. sin. of ज्ञेय* s. m. Health.

ज्ञेयिता *nom. sin. abs. s. f. (from ज्ञेयित् adj.* Healthy) Exemption from sickness, health.

ज्ञेय लोक *loc. sin. of ज्ञेय* s. m. An enemy, a foe.

ज्ञेय लू *s. n.* A wooden bolt or pin for fastening a door. (a lock.)

ज्ञेय नम् *nom. sin. of ज्ञेयन्* s. n. A gainimg; gain, acquisition of wealth.

ज्ञेय ने *loc. sin.*

ज्ञेय नम् *acc. sin. m. pass. part. (of the verb ज्ञेय) Acquire*) Acquired, gained, earned.

ज्ञेय वस्त्र *gen. sin. of ज्ञेय* s. m. The ocean.

ज्ञेयी *nom. sin. of ज्ञेय* s. m. Advantage, profit. Cause, origin.

ज्ञेय करी *nom. sin. f. of ज्ञेयक* तत्त्व. comp. of ज्ञेय Advantage, and कर agt. (from the verb कृ Make) Making; a maker. (Advantageous.)

ज्ञेयतः *ind.* Really, virtually, truly.

ज्ञेय नाशम् *acc. sin. of ज्ञेयनाश* s. m. Loss of property.

ज्ञेय न् *acc. sin. of ज्ञेय* s. m. A thing, an object.

ज्ञेय *acc. sin. m. comp. of ज्ञेय cr. Wealth, and ज्ञेये loc. sin. of लूप्ति s. m. Acquisition.*

ज्ञेय वान् *gen. pl. m. of ज्ञेयत्* adj. Wealthy, opulent.

ज्ञेय वारेत् *ins. sin. s. m. तत्त्व.* By, or 'on account of the amount of wealth.

ज्ञेयी *nom. pl. of ज्ञेय* s. m. Wealth, riches.

ज्ञेयम्: तत्त्व. comp. of ज्ञेय cr. Wealth, and ज्ञेयम्: nom. sin. of ज्ञेयम् s. m. Income, influx.

ज्ञेया *abl. sin. of ज्ञेय* s. m. Wealth, riches.

ज्ञेयिता *nom. sin. abs. s. f. (from ज्ञेयित् A beggar) The condition of a beggar; an asking, begging, solicitation.*

ज्ञेयी *nom. sin. m. of ज्ञेयित् agt. (from the verb ज्ञेय Ask) Asking, suing, begging. A beggar, suitor, petitioner, suppliant.* ज्ञेयिता *ins. sin.*

ज्ञेयितः *nom. pl. ज्ञेयित् gen. pl.*

ज्ञेये *loc. sin. m. of ज्ञेय* s. m. Wealth, ind. For, on account of, against. See ज्ञेयम्. ज्ञेये *ins. sin.* ज्ञेये *ins. pl.*

ज्ञेयोन्मता *ins. sin. s. n. तत्त्व.* (comp. of ज्ञेय Wealth, and उष्णत् Warmth) By wealth, or the condition of being wealthy.

ज्ञेयितम् *nom. sin. n. of ज्ञेयित् pass. part. of ज्ञेय (cause. of the verb ज्ञे Go) Placed in or on, applied.*

ज्ञेयति *1st pers. sin. prem. of the verb ज्ञेय 1st cl. par.* Be fit, worthy, deserve, deign, be willing.

ज्ञेयति *2d pers. sin.*

ज्ञेय विद्वान्मत्यात् *acc. sin. m. comp. of ज्ञेयविद्वा cr. pass. part. Unobserved, and उष्णत्यात् pass. part. Arrived.*

ज्ञेय लूप्ता *s. m. An ornament, trinket, jewel.*

ज्ञेय लूप्ता: *nom. sin. m. of ज्ञेय लूप्ता pass. part. of लूप्ति with ज्ञेय Adorned, ornamented.*

ज्ञेय लूप्तम् *nom. sin. n. of लूप्ति fut. pass. part. (of the verb लूप्ति Gain) Attainable, procurable, with ज्ञा priv.*

ज्ञेयी *nom. sin. of ज्ञेय* s. m. A bee.

ज्ञेय नाशम् *nom. sin. abs. s. n. (from ज्ञेय Not*

ग्रेडी) Freedom from covetousness, moderation, contentment.

अलोकः *nom. sin. n. of अलोक् s. m.* Moderation, content, absence of cupidity.

अलोकः *ins. pl. n. of अलोक् adj.* Small, very little.

अलोकीः *nom. sin. m. नामुव्.* (comp. of अलोक् cr. Little, and लोक् s. f. Understanding) Ignorant, foolish, of little sense.

अलोकेतुः *gen. sin. m. or f. of अलोकेतु नामुव्.* Ignorant, silly, of little understanding.

अलोकितः *nom. sin. m. नामुव्. comp. of अलोक् cr. Little, and लोक् s. f. Power, strength.*

अलोकात् *gen. pl. of अलोक् adj.* Little, small.

अप् *prep.* Down, downward, from, off.

अपगतेतु *1st pers. sin. pres. pass. (of the verb गत् with अप्)* Is known, comprehended, understood.

अपहा *nom. sin. of अपहा s. f.* Disrespect, contempt, disparagement.

अपहृ *1st pers. sin. 1st pret. of the verb अप् 1st cl. par.* Say.

अपहीति *pass. part. of the verb अपहीत् 10th cl.* Despise, disregard. *Obs. This is one of the very few roots in Sanskrit not monosyllabic. No doubt this root originally was अप्, with the preposition अप् prefixed. Had the verb been अपहीत्, the indeclinable preter-participle which occurs in line 914, should have been अपहीतेत्वा, instead of अपहीती; the latter form being allowed only when the verb is compounded with a preposition or other indeclinable particle.*

अपहात् *s. m.* Descent, fall.

अपर् *nom. sin. n. of अपर् pronom.* Inferior, lower, less preferable.

अपलोकित *nom. sin. n. of अपलोकित pass. part. (of the verb लोक् (इ) with अप्.* Alight, descend, lean upon, rest, depend on, trust to) Alighted.

अपलोकितः *nom. pl. m. अपलोक्य ind. pret. part.* Having depended or relied upon.

अपलोकन् *s. n.* A sight, a seeing.

अपलोकवात् *1st pers. sin. 2d pret. (of the verb लोक् 10th cl.)* Look, see, with अप्) He looked down upon.

अपलोकितः *nom. sin. m. pass. part.* Seen, beheld, observed, espied.

अपलोकन् *ind. pret. part.* Having seen.

अपशिष्ट *pass. part. (of the verb शिष् Distinguish, with अप्)* Left, remaining.

अपशेन्द्रियशानाम् *gen. pl. नामुव्. comp. of अपश्च cr. Unrestrained, इन्द्रियं cr. An organ of sense, and शिष्मानाम् gen. pl. of शिष् s. n.* The heart, considered as the seat of intellect. (Of those whose minds and senses are not held in subjection.)

अपश्यम् *ind.* Inevitably, necessarily, certainly.

अपसत् *1st pers. sin. 1st pret. of the verb अप् 1st cl. par.* Dwell, inhabit.

अपसायाम् *loc. sin. f. of अपसह pass. part. (of the verb अप् Sink, with अप्)* Ended, terminated, spent.

अपस्था *s. f.* State, condition, situation, circumstance of age or position.

अपस्थितम् *inf. of the verb अप्* Stand, stay, with अप्.

अपस्थानम् *nom. or acc. sin. of अपस्थान s. n.* A staying, residing: abode, stay, place or period of abiding. Situation, station. अपस्थानेन *ans. sin.*

अवस्था <i>ind. pret. part. of स्थापि (caus. of the verb त्, with अ॒) Having fixed, placed, or put.</i>	अवस्थापाद <i>s. m. Prostration, as in reverence.</i>
अवस्थाप <i>ind. pret. part. (of the verb त्, with अ॒)</i>	अवस्थाप <i>nom. sin. of अवस्था s. m. Absence of check or restraint, especially of the senses.</i>
Having stayed.	अवस्था॒ <i>ind. Not once; frequently, repeatedly.</i>
अवस्थित <i>nom. sin. m. pass. part. (of the verb त्, with अ॒) Engaged in, prosecuting, following.</i>	अवस्थान <i>s. m. A wicked person.</i>
अवाहि <i>s. f. Attainment, acquisition.</i>	अवस्थि <i>loc. sin. m. of अ॒ pres. part. (of अ॒ 2d cl. par. Be, with अ॒ priv.) Non-existing.</i>
अविकल्पि <i>nom. pl. n. of अविकल्प adj. Entire, unimpaired, unmutilated.</i>	अवस्था॒ <i>nom. sin. of अवस्था s. m. Untruth, falsehood.</i>
अविचारित् <i>nom. or acc. sin. n. pass. part. of चारि (caus. of the verb त्) Go, with वि and व) Not investigated, deliberated, or discussed.</i>	अवस्थात्पृष्ठ <i>acc. sin. m. of अवस्था॒ adj. False, treacherous, base, wicked.</i>
अविचारित् <i>ind. Promptly, without hesitation or discussion.</i>	अवस्थातुष्ट <i>nom. sin. m. of अवस्था॒ pass. part. (of the verb तुष्ट, with अ॒ and व) Discontented.</i>
अविवेका <i>nom. sin. of अविवेका abe. s. f. Inconsiderateness, imprudence.</i>	अवस्थात्युष्ट <i>nom. sin. m. of अवस्था॒ adj. Unable.</i>
अविवेकाधिष्ठुरे KARMAHĀRĀTA , comp. of अविवेक Unjust, अधिष्ठुर A ruler, and धुरे loc. sin. s. n. a city.	अवस्थीत्पृष्ठ <i>ind. pret. part. (of the verb ईत्पृष्ठ See, with सम् and व) Not having seen.</i>
अविवेक <i>nom. sin. n. (वि priv. and शक्य Possible) Impossible.</i>	अवस्थीत्पृष्ठारित् <i>gen. sin. m. of अवस्थीत्पृष्ठा॒ agt. Acting inconsiderately, heedless.</i>
अवश्यक् <i>nom. sin. m. adj. Fearless, undaunted.</i>	अवस्थापृष्ठ <i>nom. sin. n. of अवस्था॒ adj. Impossible, non-existent, unlikely.</i>
अश्रीपत्तम् <i>nom. sin. abs. s. n. (from अश्रीप adj. Impure) Impurity.</i>	अवस्थाप्रेत <i>ins. sin. of अवस्था॒ s. m. Non-enjoyment.</i>
अश्राति <i>1st pers. sin. pres. of the verb अ॒ 9th cl. par. Eat, enjoy.</i>	अवस्थाप्राप्ति <i>nom. sin. m. of अवस्था॒ adj. Feeble, possessing slender means.</i>
अश्रुते <i>1st pers. sin. pres. of the verb अ॒ 5th cl. 4th dm. Eat, enjoy.</i>	अवस्थाप्राप्ति <i>nom. sin. m. of अवस्था॒ adj. Special, specific. Uncommon, incomparable.</i>
अश्वा <i>nom. sin. of अश्वम् s. m. A stone.</i>	अवस्थाप्राप्ति <i>loc. sin. n. of अवस्था॒ adj. Sapless, insipid, flat, stale, unprofitable.</i>
अष्टविष्ट <i>nom. sin. m. of अष्टविष्ट adj. Eight-fold, of eight kinds.</i>	अवस्था॒ <i>2d pers. sin. pres. of the verb अ॒ 2d cl. par. Be.</i>
अष्टविष्ट <i>s. n. Eight parts of the body; the heads, breast, forehead, eyes, throat, and middle of the back: or four first, with the knees and feet: or these six, with the words and mind.</i>	अवस्थुलभ्य <i>nom. sin. n. adj. Not easy of attainment.</i>
	असृत् <i>s. n. Blood. Obs. A palatal letter is changed to a guttural before any consonant, except a semi-vowel, a nasal or त्, by rule 203.</i>

जातेपेत्यद्वारा nom. sin. a. **EXALTY.** comp. of जाते-पि Not waited, इति Noble, and द्वारा s. n. A gate or door.

जाती nom. sin. s. f. of जात् pron. He, she, that.

जात् acc. sin. of जात् s. m. The western mountain, behind which the sun is supposed to set. Sunset.

जाताक्षु ल. m. The western mountain.

जाति 1st pers. sin. pres. (of the verb जात् 2d cl. par. Be) There is, it is.

जातु 1st pers. sin. imp. (of the verb जात् 2d cl. par. Be) Let there be.

जाति nom. or acc. sin. of जाति s. n. A bone.

जात्यनि nom. pl.

जात्यैक्षु nom. sin. s. n. Non-contact, the avoiding the contact of any thing or person, especially of one who is impure.

जात्यूक् nom. sin. m. of जात्यूक् pres. part. of the verb स्पृश् 6th cl. par. Touch, with वा.

जात्युक्षात् तत्त्व. comp. of जात् cr. Of me, my, and पुष्टाक् gen. pl. of पुष् s. m. A son.

जात् cr. form of the pers. pron. I, wed only in composition, implying, My, mine, our.

जातात् acc. pl. of जात् pers. pron. जाताति: ins. pl. जाताक्षु gen. pl.

जाति 3d pers. sin. pres. (of the verb जात् 2d cl. par. Be) I am.

जातिन् loc. sin. m. or n. of इति pron. This. In line 104, वा is introduced by rule 31. In line 147, the वा is doubled by rule 30. जाती dat. sin. m. जात् gen. sin. m. or n.

जात् nom. sin. of जात् pers. pron. I.

जात् interj. Aha!

जाहाजीतात् abl. sin. of जाहाजीत ab. s. n. Secrecy. जाहाजीत is the fut. pass. part. (of the verb जू � Seize) To be seized, with the primitive particle वा. In line 8, वा becomes वा before the sonant.

जाहि: nom. sin. of जाहि s. m. A serpent.

जाहिता nom. sin. s. f. Harmlessness, a doing injury to nothing; one of the cardinal virtues of most Hindu sects, but particularly of the Buddhists and Jains.

जाहो interj. Ah! oh! alas!

जा

जा prep. To, at, as far as, until, governing the ablative or accusative case. Prefixed to verbs denoting Giving and Going, it imparts to them the sense of Taking and Coming.

जाः interj. Alas! ah! oh!

जाकर loc. sin. of जाकर s. m. A mine.

जाकर्ये ind. pret. part. (of the verb जर्य, Hear, listen, with prep. जा) Having heard.

जाकार nom. sin. of जाकार s. m. Form.

जाकाश loc. sin. of जाकाश s. m. or n. Air, sky, atmosphere, ether.

जाकुलः nom. sin. m. adj. Affected, filled, full; distressed.

जाकुलित् pass. part. (of the verb तुल्, with जा) Agitated, disturbed, flurried.

जाकृष्ण pass. part. (of the verb तृष् Draw, with जा) Drawn, pulled; lured.

जाकृष्टि s. f. Attraction.

जाकृष्ट ind. pret. part. (of the verb तृष् Draw, with वा) Having drawn, extracted, pulled or dragged.

आत्मादृष्ट *ind. pref. part. of the verb दृष्* See, with वा. Attack, invade, seize upon, overrun.

आत्मादृष्ट *nom. sin. n. of आत्मादृष्* pass. part. (of the verb दृष् See, with वा) Beast, accompanied, attended, overspread, overrun.

आत्मृतुः *nom. sin. of आत्मृत्* s. m. A rat, a mouse.

आत्मा *s. f.* Name, appellation, designation.

आत्मवाचुन् *inf. of verb वाचा* Tell, relate, with वा.

आत्मातः *nom. sin. m. of आत्मा* pass. part. (of the verb वाच् Go, with वा) Come, arrived, near at hand. आत्मातः *acc. sin. n.* आत्मोत्तम् *sin. m. or n.* आत्मोत्तम् *acc. sin. m. or n.* आत्मतः *ind. pret. part.* Having come. आत्मवाचात् *let pers. sin. imp. past.* Let there be come.

आत्मेण *nom. sin. m. of आत्माय्* pres. part. of the verb वाच् *let cl. par.* Go. With the prep. वा. Practice, observe, follow, as a rite or usage.

आत्मविद् *nom. sin. n. of आत्मविद्* pass. part.

आत्मेत् *1st pers. sin. pot.* He should practise.

आत्मित्यम् *nom. or acc. sin. of आत्मित्यम्* abs. s. n. (*from आत्मिति* s. m. A guest) Hospitality.

आत्मुक्ताम् *gen. pl. of आत्मृत्* adj. Sick, diseased.

आत्म is used for आत्मा when it occurs as the first member of a compound.

आत्मकर्म *nom. sin. of आत्मकर्म* s. n. One's own act.

आत्मकृत् *acc. sin. n. of आत्मकृत्* *KARTR*. Done by self.

आत्मजे *loc. sin. m. of आत्मज* Born of one's self; a son.

आत्मदोही *nom. sin. m. of आत्मदोहित्* agt. Self-tormenting, fretful, miserable.

आत्मजा *loc. sin. of आत्मज* s. m. Soul, self, spirit, life. आत्मजे *dat. sin.* आत्मजः *gen. sin.* आत्मजिः *loc. sin.*

आत्मदिविसोर्त्तम् *sin. of आत्मदिविसोर्त्तम्* s. m. Self-sacrifice.

आत्मपात् *ind.* As one's self, like one's self.

आत्महत्तम् *loc. sin. of आत्महत्तम्* s. f. Inherent or own power.

आत्मवासेत् *loc. sin. of आत्मवासेत्* s. m. Internal doubt.

आत्मवात् *acc. sin. of आत्मव* s. m. Self.

आत्मापापम् *s. m.* Own offence, personal transgression.

आत्मार्थे *ind.* For one's own sake, for the sake of self.

आत्मीयत्वेत् *loc. sin. of आत्मीयत्व* s. n. Likeness to self.

आत्मे *1st pers. sin. pres. of the verb वा* *3d cl. atm.* Give, with वा, Take.

आत्मः *nom. pl. of आत्मि* s. m. A beginning. In slant-ruler compounds, it is often translated by Etcetera; as, इन्द्रात्मः युः The gods, INDRAS &c.; literally, The gods, commencing with INDRAS.

आदृत् *nom. sin. of आदृत्* s. m. Respect, reverence, honour, esteem, regard, consideration.

आदाय *ind. pret. part. (of the verb दा)* Give, with वा) Having taken. See वा.

आदिः and आदित्यः *ind. in comp.* Etcetera. See आदाय.

आत्मित्यम् *1st pers. sin. pres. of the verb विद्* *6th cl.* Show, with वा, Command, exhort, enjoin.

आदिः *nom. sin. m. pass. part.*

आद *fut. pass. part. (of the verb विद् Eat)* To be eaten, eatable. s. n. Food, grain.

आदी *nom. sin. m. of आदि* adj. First, former.

आदी *nom. du. m. आदी नाम. sin. f.*

आत्मिये 1st pers. sin. pres. part. of the verb ए
6th cl. atm. Honour. See आद.

आत्मक nom. sin. of आत्म s. m. A support, prop., stay. A reservoir.

आत्मन् s. m. Joy, happiness, delight.

आत्मसाधन् nom. sin. s. m. A delighting, rejoicing, a making happy.

आत्मीय ind. pret. part. (of the verb ए) 1st cl. par. Lead, with वा (Being) Having brought.

आत्मसमीक्षा gen. pl. f. of आत्म pres. part. of the verb ए 1st cl. par. Fall, impend, befall, happen, with वा. आत्मात् acc. sin. n. pres. part.

आत्मात्मे loc. sin. of आत्मात् s. m. A season of distress.

आत्मग्न loc. pl. of आत्म ए. f. Misfortune calamity.

आत्मदः nom. pl. of आत्म ए. f. Misfortune, calamity. आत्मद् acc. sin. आत्मद् gen. pl.

आत्मदै �ind. For, or against adversity.

आत्मदूत 1st. pers. sin. pres. of the verb ए 4th cl. atm. Go, step, with वा (in, receive).

आत्मदात् nom. sin. m. pass. part. (of the verb ए, with वा) Gotten, gained, obtained, acquired.

आत्मदा nom. sin. f. आत्मदः ins. pl. n.

आत्मु �inf. of the verb आए Obtain.

आत्मोति 1st pers. sin. pres. (of the verb आए 5th cl. par. Obtain, gain) He obtains.

आत्मविषय nom. sin. n. pass. part. (of the verb रुप्त्, with वा) Refreshed, invigorated, pleased, satisfied.

आत्मवृत्त �nom. sin. of आत्मवृत्त s. n. An ornament, decoration.

आत्मवृत्ति nom. pl. sin. n. f. Lasting for life, terminating at death.

आत्मिक् nom. or acc. sin. of आत्मिक् s. m. Fond, flesh.

आत्मात् acc. sin. of आत्माए 1. n. Abode, house.

आत्माति 1st pers. sin. pres. of the verb ए 2d cl. par. Go, with वा Come, arise, flock to, assent; consent, yield. आत्माति 1st pers. pl. pres.

आत्मात् acc. sin. m. pres. part.

आयुः nom. sin. of आयुष् s. m. Age, life-time.

आयत ind. pret. part. of the verb ए ए Begin, usually with वा prefixed. आयतात् 1st pers. sin. imp. pass. Let be commenced.

आयते loc. sin. of आयत s. m. Commencement, beginning.

आयती s. m. An enemy.

आयत ind. pret. part. (of the verb ए ए Monat, with वा) Ascend, surmount, rise above.

आयतः nom. sin. m. pass. part. आयताति 1st pers. sin. pres. part. 1st cl.

आई pass. part. (of ए or एति) Pained, afflicted. Disturbed, confounded. Obs. This word often occurs as the last member of a compound.

आई voc. sin. of आई adj. Respectable, venerable. s. m. A master. A friend.

आहुयः nom. sin. of आहुष् s. m. A house, dwelling, receptacle, asylum.

आहुत्या nom. sin. of आहुत्या abr. s. n. (from आहुष् adj. Idle) Idleness, sloth.

आहुत्यावचन् आहुत्यावचन् comp. of आहुत्या cr. Idle, and वचन् nom. sin. s. m. Talk, language.

आहुति nom. sin. m. A speaking to, an addressing, conversation. आहुति: ins. pl.

आहुत्याम् acc. sin. s. m. Embracing: an embrace.

आहुत्याम् nom. sin. f. pres. 3d pref. acc. (of

प्राणी or. भूमि, and भूमि नाम. sin. n. Sernal intercourse.

प्राणीनि nom. sin. or. of प्राणीनि a. g. Seeking food. See प्राणी.

प्राणः lat. pers. pl. (of the defective verb प्राण् Say. See ॥ 2d cl.) They say. In line 7, : is changed to ॥ by rule 53.

प्राणः (no; sin. m. of प्राण् pres. part. of the verb प्राण् Wish, desire, seek.

प्राणः 1st pers. sin. pres. of the verb प्राण् 1st cl. pres. substituting प्राण् in the first four tenses, Wish, desire, will, choose. प्राणः 1st pers. pl. प्राणः 3d pers. sin.

प्राणः nom. sin. m. pres. part. of the verb प्राण्. प्राणः abn. sin. s. f. Wish, desire, will.

प्राणान्तर् nom. sin. s. f. तात्पुरान्तर्, Fulfilment of wishes.

प्राणः s. f. Sacrifice, worship.

प्राणान्तरानामि द्वान्द्वा of the first species, comp. of प्राणः cr. Sacrifice, विद्यम् cr. Study, and दानानि nom. pl. of दान् s. n. Liberality.

प्राणः ind. Hence, from this.

प्राणः nom. pl. m. of प्राणः pronom. Other.

प्राणेत्रः ind. Both here and there.

प्राणेत्रः ind. Here and there, hither and thither.

प्राणः ind. Thus, to this effect, so: saying. Obs. This particle is used when the words of another are quoted, and answers the purpose of the inverted comma; as, वामादो न केन्द्रीयि "It is no fault of mine" you say.

प्राणेत्रिका abn. s. f. (from प्राणेत्रः So to be done) Proper and right measures.

प्राणेत्रिकः nom. sin. m. Embarrassed, at a loss how to act.

प्राणः ind. Thus, &c.

प्राण् nom. or acc. sin. n. of प्राण् pron. This.

प्राणी ind. Now, immediately.

प्राणीय s. n. An organ of sense, divided into three classes, *Gyānendriyas*, *Karmendriyas*, and *Antarindriyas*, or organs of perception and action, and the internal organs. The first are, the eye, ear, nose, tongue, and skin; the second, the organ of speech, or larynx, hand, foot, anus, and parts of generation; the last are, *Manas*, the mind, or organ of thought; *Buddhi*, the organ of apprehension; *Abhakanā*, the organ of selfishness; and *Chitta*, the heart or organ of feeling. प्राणीयानि nom. pl. प्राणीयानि gen. pl.

प्राणः nom. pl. m. of प्राण् pron. This. प्राणः nom. sin. f. प्राणः ind. Like, as.

प्राणः pass. part. (of the verb प्राण् Wish) Wished, desired. प्राणः nom. sin. n.

प्राणा s. f. A brick.

प्राणाग्रहः nom. sin. s. n. A brick-house.

प्राणः ind. Here, in this place. In this world, in the present life.

प्राणी nom. sin. f. of प्राण् adj. Such, so like.

प्राणिन् nom. sin. n. pass. part. (of the verb प्राण् Envy) Envied.

प्राणी nom. sin. m. of प्राण् adj. Envious, spiteful.

प्राणः nom. sin. of प्राण् m. A lord, an owner, a rich man. प्राणः loc. sin.

प्राणः nom. sin. of प्राण् s. f. Wish, desire.

VOCABULARY.

उ an indeclinable affix, implying, Doubt,
 ~ उप्त् nom. sin. n. of उत् pass. part. (of the verb
 उत् Speak, say) Said. उप्तमानी nom. du. m.
 of उप्तम् part. 3d pret. act. They both said.
 उप्त् ind. pret. part. Having said.
 उप्तित् nom. sin. m. of उप्तित् adj. Proper, fit, suit-
 able, convenient, suited, adapted. उप्तित्
 noun. sin. n.
 उप्तात् nom. sin. m. of उप्तात् s. m. Excrement.
 उप्तित्तात् 1st. pers. pl. pres. pass. (of the verb
 उत् Cut, with उत्) Are cut off, withheld,
 wanting or deficient.
 उप्तित्तम् 1st pers. sin. imp. pass. of the verb उत्
 Speak, say. उप्तो 1st pers. sin. pres. pass.
 उप्तीपतात् 1st pers. sin. imp. pass. (of the verb उत्
 Fly, with उत् Up) Let there be flown up (by
 us), i. e. let (us) fly up. उ changed to उ before त्.
 उप्तीपतात् nom. sin. m. pres. part.
 उत् prep. Up, upwards, on high, above, on, upon.
 उत्तीत् 1st. pl. n. of उत्ता adj. Much, excessive.
 उत्तमानस्य ger. sin. m. of उत्तमात् part. pres.
 pass. of the verb उत् Cut, with उत् Up.
 उत्ता nom. sin. m. of उत्ता pronom. Latter, last-
 mentioned.
 उत्तोत् 1st. sin. of उत्ता s. n. Answer, reply, dis-
 cussion.
 उत्तोत्तम् ind. More and more, higher and higher.
 उत्तम् nom. sin. m. adj. Highest, best, chief,
 principal. उत्तम् gen. sin. m.
 उत्तित् 2d pers. sin. imp. (of the verb उत् 1st. pl.
 part. Stand, with उत्) Arise, get up.
 उत्तमात् 3d pers. sin. pres. of the verb उत्तमि-
 tate. (of the verb उत् Stand, with उत् which

always requires the initial उ to be dropped.)
 Raise, lift up. उत्तम् ind. pret. part. Having
 lifted or picked up.
 उत्तात् ind. pret. part. (of the verb उत् Stand, with
 उत्) Having arisen. उत्तापेत्ताय Having
 arisen, having arisen, i. e. every day we
 rise.
 उत्तित् 1st. pers. sin. pres. (of the verb उत् Fall,
 1st. cl. par. with उत्) Arises, ascends, jumps
 or springs up. उत्तित् nom. pl. m. pres.
 part. उत्तितोत् 1st. sin. m. Sprouting up.
 उत्तितोत् loc. sin. m. Produced, born, arisen.
 उत्तितात् nom. pl. of उत्तात् s. m. An ascent, a rise.
 उत्तादत्तात् 3d pers. sin. pres. of उत्ति pass. (of the
 verb उत् Go, with उत्) Produce, raise, excite,
 beget, procure. उत्तादत्तित् 1st. 1. उत्तात् ind.
 pret. part.
 उत्तित् nom. sin. n. of उत्तित् agt. (from the
 verb उत्) Arising, coming into being; what
 is born or produced.
 उत्तुत् ind. pret. part. (of the verb उत् Jump, with
 उत्) Having leaped up.
 उत्तुत् adj. Blown (flower), opened (eye).
 उत्तरे loc. sin. of उत्तर s. m. A festivity, jubilee.
 Elevation, prosperity.
 उत्तरात् s. m. Firmness, fortitude.
 उत्तुत् 1st. pers. sin. pot. of the verb उत् Create,
 with उत्. Let go, relinquish, leave, abandon.
 उत्तुत् ind. pret. part.
 उत्तर् nom. sin. of उत्तर् s. m. Water. उत्तरे loc. sin.
 उत्तर् nom. sin. of उत्तर् s. m. The eastern moun-
 tain, from behind which the sun is supposed to
 rise. The rising of the sun or planets.
 उत्तर् acc. sin. of उत्तर् s. m. The belly.

उदार *adj.* Generous, liberal. Great. Upright. Sincere.

उदारताप्रियताम् *gen. pl.* of उदारता **मानुव.** Of a generous disposition, noble-minded.

उदाहरण् *acc. sin. s. n.* An opening or unlocking. An opener: the instrument or means of opening, a key.

उदाहृत् *ind. pret. part.* (of the verb दित्) Show, with उद्) Having aimed at, or pointed to.

उदाहरण् *s. n.* A raising or lifting up, extrication.

उदाहृत् *acc. sin. f. of* उदाहृत् *pass. part.* (of the verb दित्) Become, with उद्) Born, produced. Lofty (literally or figuratively.)

उदाहृत् *pass. part.* (of the verb दित्) Restrain, with उद्) Raised up; ready, prepared. उदाहृत्: *nom. pl. m.*

उदाहृत् *ins. sin. of* उदाहृत् *s. m.* Strenuous and continued effort, perseverance.

उदाहृत् *acc. sin. s. m. of* उदाहृत् *pass. part.* Exertion, effort, strenuous endeavour.

उदाहृत् *acc. sin. m. of* उदाहृत् *adj.* Energetic, active, laborious, persevering.

उद्भूतवत्तम् *nom. sin. m. उद्भूतवत्तम्. comp. of* उद्भूत् *pass. part.* (of the verb दित्) Grieve, with prep. उद्) Perplexed, and उद्भूत् *s. n.* Mind.

उद्धरण् *s. f.* Elevation, advancement.

उद्धारात्मिकाम् **उद्धारात्मिका.** comp. of उद्धारी-त्र. A wrong road, and गाविनाम् *gen. pl. m. of* गाविन् *agt.* (from the verb गृ) Go) Going; goers.

उद्धीरित् *pass. part.* (of the verb गौरु) Wink, with उद्) Opened (as the eyes).

उद्य *prop.* By, with, near, by the side of.

उपकारिता *loc. m. of* उपकारि *agt. (from the verb उप)* Helping; a helper, a benefactor.

उपगत्वात् 3d pers. sin. pres. of the verb उप् 1st cl. par. substituting गत् in the first four tenses, Go, with उप Go near, approach.

उपगत्वात्: *nom. pl. m. of* उपगत्वात् *part. 3d pret. act.* They experienced, suffered or felt.

उपगत्वा *ind. pret. part.*

उपगम: *nom. sin. m. of* उपगम *s. m.* Acquaintance, society, intercourse.

उपगमात् *s. m.* Service, attendance, kind offices. A presenting of delicacies, water, betel, &c.

उपगमात् *ins. pl.*

उपगमात् *pass. part.* (of the verb उप्) He born, with उप्) Produced, engendered, excited.

उपगमात् 1st pers. sin. pres. (of the verb उप् 4th cl. atm. substituting आ in the first four tenses) Is born or produced, arises.

उपदेशात् *dat. sin. of* उपदेश् *s. m.* Instruction, advice, initiation. उपदेशात् *ins. sin.* उपदेशात् *abl. sin.*

उपदेशिनीम् *acc. sin. f. of* उपदेशिन् *agt.* Advising; an adviser, instructor, preacher.

उपभोग्यु *inf. of the verb भुग्* Eat, enjoy, with उप.

उपभोग् *s. m.* Enjoyment.

उपभोग्यात् *nom. pl. n. of* उपभोग् *fut. part. part. of the verb भुग्* Eat, enjoy, with उप.

उपसम् *nom. sin. n. of* उपस *adj.* Like, used only in composition. उपसा: *nom. pl. m.*

उपसाप्ति 2d pers. sin. pres. of the verb या 2d cl. par. Go, with उप.

उपवर्णित् *ins. sin. of* उपवर्णी *s. m.* Minute description, detail.

उपरिः nom. sin. m. of उपरिः pass. part. (of the verb उपि) Enter, with उप) Alighted; seated, sitting. उपरिः nom. pl. m. उपरिःतान् gen. pl.

उपरंहो 1st pers. sin. pres. of the verb उप 1st cl. atm. Seize, with उप and उम्. Withhold, withdrew.

उपर्यैति 1st pers. sin. pres. (of the verb उप् 1st cl. par. Go, move, with उप) Approach, creep near. उपर्येत् nom. sin. m. of उपर्यैत् pres. part.

उपर्युम् ind. pret. part. of the verb उप् Go, with उप.

उपर्येत् ins. sin. of उपर्यैत् s. m. Support of life; as, food, sleep, and government of the passions.

उपस्थितः nom. sin. m. of उपस्थित् pass. part. (of the verb उपि Stand, with उप) Approached, arrived, stood by, or near. उपस्थितम् nom. sin. n. उपस्थिते loc. sin. m. or n.

उपहृत् pass. part. (of the verb हृत् Smite, with उप) Impaired, evilly affected by.

उपास्थानम् acc. s. of उपास्थान् s. n. A story, a history, tale, or narrative.

उपागतः num. sin. m. of उपागत् pass. part. (of the verb गत् Go, with उप and उति) Experienced, felt, suffered.

उपाशृङ् Covered with a shoe (from उपाश् A shoe, and शृङ् pass. part. of the verb शृङ् Cover, conceal).

उपायेन ins. sin. of उपाय् s. m. A stratagem, a contrivance, an expedient or means.

उपार्थित् pass. part. (of the verb अर्थि) Acquire, with उप) Acquired, gained. उपार्थितान् gen. pl.

उपात्तम् s. m. Abuse, reviling, blame, censure.

उपेतः nom. sin. m. of उपेत् pass. part. (of the verb उपि Go, with उप) Endued, possessed of. उपेति 1st pers. sin. pres. (of the verb उपि 2d cl. par. Go, with उप Near) Goes near, comes; aids, assists, favours.

उपेतोः gen. du. m. f. n. of उपेत् pronom. Both.

उपलः s. f. A torch, a firebrand.

उपासितः nom. sin. m. of उपासित् pass. part. of लासि caus. (of the verb लास् Shine, with उप) Delighted, rejoicing.

उपाच 1st pers. sin. 2d pret. of the verb उप् par. Speak, say.

उपनाः nom. sin. of उपनिषद् s. m. A name of Sūkra, regent of the planet Saturn.

उपाचा 1st pers. sin. m. of उप् adj. Hot. उपाचन् nom. sin. n.

उपाचारे loc. sin. s. m. In hot weather, in summer.

उपाचा ins. sin. of उपाच् s. m. Heat, warmth.

उ

उपाचकर्ता 1st pers. du. 2d pret. of the verb उप् par. Speak, say. उप् 1st pers. pl.

उ

उपाचकर्ता nom. sin. m. of उपाचकर्ता A maker of debts. See कर्ता.

उपाचकारा nom. sin. m. of उपाचकारा A payer of debts. See कारा.

उपाचम् nom. or acc. of उप् s. n. A debt, a loan. उपाचे loc. sin.

ए

उपः nom. sin. m. of उप् pronom. One, a. Sole, alone. उपम् acc. sin. m. or n. उपेत् fne.

सिं. m. or n. इकास gen. sin. m. or n. इकास् acc. sin. f.	इकास्त् nom. sin. f. of इकास् adj. Thinking of one thing only, intent upon, absorbed in. Of one mind, agreeing, concurring.	इकास्त् nom. sin. m. of इकास् pron. This.
इकास्त् nom. sin. f. of इकास् adj. Thinking of one thing only, intent upon, absorbed in. Of one mind, agreeing, concurring.	इकास्त् gen. pl. m. or n. of इकास् pron. This.	इकास्त् 1st. pers. pl. 2d. fut. of the verb इ. Go.
इकास्त् पूर्वं owing of इकास् Unanimous, and भूय ind. pret. part. (of the verb भू) Having become. See rule 1033.	इकास्त् पूर्वं owing of इकास् Unanimous, and भूय ind. pret. part. (of the verb भू) Having become. See rule 1033.	इ
इकास् ind. In one place, together.	इकास् ind. One day, on a certain time.	इकास् nom. sin. of इकास् abs. s. n. (from इकास् adj. Unanimous) Unanimity.
इकास् nom. sin. m. of इकास् adj. Of one house, of the same residence.	इकास् adj. Solitary, lonely, retired. Aside, apart.	जी
इकास् पूर्वं of इकास् nom. pl. m. Solitary wanderers.	इकास् पूर्वं of इकास् nom. pl. m. Solitary wanderers.	जीपत्त्वेन ins. sin. of जीपत्त्वं abs. s. n. (from जीपत्त्वं adj. Like) Likeness, resemblance.
इकास् ind. One by one, singly.	इकास् nom. or acc. sin. n. of इकास् pron. This.	जीपत्त्वं nom. sin. n. of जीपत्त्वं adj. Legitimate (son), i.e. by a wife of the same tribe.
इकास् gen. sin. m. इकास् nom. pl. m. इकास् acc. pl. m. इकास्; ins. pl. m. इकास् gen. pl. m. इकास् loc. pl. f. इकास् nom. pl. n.	इकास् acc. pl. m. इकास् s. m. The castor-oil plant (Palma Christi, or Ricinus communis.)	जीपत्त्वं nom. sin. of जीपत्त्वं s. n. A medicament, drug, medicine. जीपत्त्वैः ins. pl.
इकास् nom. pl. m. of इकास् adj. Such, such like.	इकास् nom. or acc. sin. of इकास् adj. So much, so many, so far, so great.	क
इकास् ind. Thus far, so far, so much.	इकास् nom. sin. m. of इकास् adj. So much, so many, so far, so great.	कः nom. sin. m. of किं interr. pron. Who? which? what?
इकास् nom. sin. m. of इकास् adj. So much, so many, so far, so great.	इकास् nom. or acc. sin. of इकास् s. n. A bracelet.	काहुपान् nom. or acc. sin. of काहुपान् s. n. A bracelet.
हीति 1st pers. sin. pres. (of the verb इ 2d cl. par.) Goes, attains.	इकास् gen. sin. sin. of इकास् s. m. The castor-oil plant (Palma Christi, or Ricinus communis.)	काहुपान् gen. sin.
इकास् acc. sin. m. of इकास् pron. This.	इकास् acc. sin. of इकास् s. m. Also. Indeed, truly, yes, verily, surely.	काहुपान् acc. sin. of काहुपान् s. m. A tortoise.
इकास् nom. sin. of इकास् s. m. The castor-oil plant (Palma Christi, or Ricinus communis.)	इकास् ind. Also. Indeed, truly, yes, verily, surely.	काहुपान् s. m. n. A camp. An army. A city, town, village. A house, a dwelling.
इकास् acc. pl. of इकास् s. m. The castor-oil plant (Palma Christi, or Ricinus communis.)	इकास् ind. Even. Very, self-same, itself. Already. As, in like manner.	काठिनी nom. sin. of काठिनी s. f. Chalk.
इकास् ind. Also. Indeed, truly, yes, verily, surely.	इकास् ind. Also. Indeed, truly, yes, verily, surely.	काहुपान् acc. pl. of काहुपान् s. m. An atom, a minute particle, a grain.
इकास् ind. Thus, so, in this manner, in like manner.	इकास् ind. Even. Very, self-same, itself. Already. As, in like manner.	काहुपान् s. m. The throat.
		काहुपान् nom. sin. m. Fastened, or suspended round the throat.
		काहुपान् nom. sin. s. n. A telling, or relating.
		काहुपान् ind. How? in what manner?

कथाति 1st pers. sin. pres. of the verb कथ् 10th cl. par. Tell, relate; say, declare, teach, explain, unfold. कथाति 3d pers. sin.	कथोति 1st pers. sin. pres. कथोति 3d pers. sin. pres.
कथा s. f. A story, tale, fable, narrative, relation, कथाम् acc. sin.	कथेति loc. sin. of कथि s. m. The ear. कथी acc. du.
कथाक्तेन TATTUUTHEKA, comp. of कथा cr. Fable, and इक्तेन ins. sin. of इत्य् s. n. Device, कथाप्रसङ्ग् s. m. Talking, conversation; a speaking to or with. कथाप्रसङ्गेन ins. sin.	कथेतिक्षम् acc. sin. s. f. A knife. A hunter's knife, or sword, a couteau de chasse.
कथावेगेन ins. sin. m. By conversation, discourse, कथितः nom. sin. m. of कथित् pass. part. (of the verb कथ्) Coiled, declined. कथिताम् 1st pers. sin. imp. pass. Let (it) be told. कथिते 1st pers. sin. pres. pass.	कथेत्यः nom. sin. m. of कथि fut. pass. part. (of the verb कथ्) To be made, proper to be made or done. कथेता nom. sin. f. कथेतम् nom. sin. n. कथेतानि nom. pl. n. कथि nom. sin. m. of कथि ngt. (of the verb कथि) Make. A maker, doer. कथेताम् gen. pl. m. or n.
कथित् inf. of the verb कथि Do, make.	कथित् s. m. n. Camphor.
कथुक् s. m. A ball for playing with.	कथूरगौरक्षम् nom. sin. n. KAKUV. Called Kar. púragom.
कथ्याम् acc. sin. of कथा s. f. A damsel, a virgin.	कथुर् loc. sin. m. of कथुर् adj. Variegated.
कथ्यत् s. m. n. Fraud, deceit, circumvention.	कथ्यम् nom. sin. of कथ्यत् s. n. A deed, a work, act, action, conduct. कथ्यता: gen. sin. कथ्यति loc. sin.
कथ्यद्रव्यन्वेन ins. sin. of कथ्यद्रव्यम् s. m. A train of fraud, a deep-laid plot.	कथ्यकार् s. m. A blacksmith, one of the progeny of the divine artist VÍJAYAKARMA.
कथोत्तमः nom. sin. m. A king of pigeons.	कथ्यवशात् abl. sin. of कथ्यवश् s. m. The necessary influence of acts. Fate, considered as the inevitable consequence of actions done in a former life.
कथोत्तमः nom. pl. of कथोत्तम् s. m. A pigeon. कथोत्तम् acc. pl.	कथोत्तमादः ind. According to the deeds.
कथुल् acc. sin. s. n. A lily.	कथिति 1st pers. sin. pres. of the verb कथ् 1st cl. par. Draw, entice.
कह nom. sin. s. m. The hand. कहम् acc. sin.	कहुः s. n. A wife.
कहोत्यम् nom. sin. n. fut. pass. part. (of the verb कहि) To be made or done. कहोत्या nom. sin. f.	कहुः acc. sin. of कहुः s. m. A low or soft tune, as humming or buzzing.
कहोत्तम् loc. sin. m. Held in the hand, gotten, secured.	कहुदैन ins. sin. of कहुः s. m. Contention, strife.
कहिति 1st pers. sin. 2d fut. of the verb कहि 8th cl. par. Do, make. कहितामि 3d pers. sin.	कहुः nom. sin. of कहुः s. f. A digit, or one-sixteenth of the moon's diameter.

காஷ்டி Name of a district on the *Coromandel Coast*, extending from below *Cuttack* to the vicinity of *Madras*.

காலை *loc. sin. of காலை* *s. n.* The body.

கால *s. m.* A day or night of *BRAHMA*, a period of 4,320,000,000 solar syderial years, or years of mortals, measuring the duration of the world, and as many the interval of its annihilation.

காலாபா *s. m.* The destruction of the world, the end of the *Kalpa*, or of a day of *Brahma*.

காலாபாலாபி *nom. sin. m. comp. of கால* *cr. Sin.*, & கால *cr.* Destruction, and காலித் *agt.* (of the verb கூ) Making; a maker.

காலாகம் *acc. sin. s. n.* Happiness, prosperity.

காலை *nom. sin. m. of காலை* *pron. indefin.* Some one, a certain person, any one. **கால்பித்** *gen. sin. m.*

காலா *compar. (of கால adj.)* Painful, troubled) More painful or inconvenient.

கால *ind.* Alas!

காலாபி *gen. sin. m. or n. (of கால)* *pron. indef.* Of any one.

கால *nom. sin. f. of கால* *interr. pron.* Who? which? what? Also a prefix to certain words, used to denote, Bad, vile, &c.

கால *nom. sin. of கால* *s. m.* A crow. **காலை** *ins. sin.* **கால** *nom. pl.*

காலாமூர்யாஸுந *ind.* Like the crow, tortoise, deer, and mouse.

காலாமூர்யாஸுந *gen. pl. m. comp. of கால, மூர் and காலை* *nom. See காலை.*

காலாலீ *adj.* Accidental, unexpected, opportune, (from கால, and லீ) *s. n.* The fruit of the palm: it alludes to a story of the fruit of the

palm falling in the way of a crow.) கால is an *after of relationship* by rule 301.

காலாலீயா *ind.* Suddenly, opportunely.

கால *nom. sin. of கால* *s. m.* Glass.

காலாலீ *gen. sin. of காலாலீ* *s. m.* Crystal, quartz.

காலித் *nom. sin. f. of காலை* *Whatsoever.*

காலன *s. n.* Gold.

காலை *ins. sin. n. of கால* *adj.* Blind, sightless.

காலகுன *s. m.* A country, the modern *Kanouj*.

காலுகா *nom. pl. of காலுகா* *s. m.* A mean, contemptible, base, cowardly fellow.

காம *nom. sin. of காம* *s. m.* Desire, lust. *Kâma*, the Indian Cupid, or god of love.

காமம் *ind.* Willingly.

காமினி *nom. sin. abs. s. f.* (from காமின் *s. m.* A lover) Love, desire.

காய *nom. sin. of காய* *s. m.* The body. **காயே** *ins. sin.*

காரணம் *nom. or acc. sin. of காரண* *s. n.* A cause, reason. **காரணே** *ins. sin.*

கார்யா *inf. of காரி* (causal form of the verb கூ) Do) To cause to make, or to be effected.

கார்யே *1st pers. sin. pot.* **கார்யான** *nom. sin. m. of கார்யா* *part. 3d pret. act.* He caused to be made.

கார்யம் *s. n.* Compassion, tenderness.

கார்யம் *acc. sin. abv. s. n.* (from குரு adj.) Poor, miserable, sordid) Poverty, penury. Poorness of spirit, imbecility.

காரி *fut. pass. part. (of the verb கூ Do, make)* To be made or done, practised or exercised.

கால *s. n.* An affair, business. **காலை** *nom. sin. n.*

காலை *loc. sin.* **காலை** *nom. or acc. pl.*

காலை *loc. pl.*

कार्यकारण s. n. Cause of a special or incidental kind, originating in some act or occasion.

कार्यकारणतः ind. Incidentally, from some special cause.

कार्यालयाकारम् gen. pl. of कार्यालय adj. Incapable of business.

कालः nom. sin. of काल s. m. Time. A name, or rather form of Śiva, in his character of the destroying deity, being then represented of a black colour, and of aspect more or less terrific काले loc. sin. +

कालशाशात् abl. sin. of कालपात्र s. m. Share of death.

कालानापपृष्ठिशुभ्राशुभरिन् nom. pl. n. TATP. Good and evil things (occurring) in the revolutions of time.

काल abd. s. n. (from काल s. m. A poet) Poetry; = poem.

किं See किम्.

किंगुकः nom. pl. of किंगुक s. m. The Butea Frondosa or Palisa, a tree bearing beautiful red blossoms, and often alluded to by the poets.

किंवद्द इnd. Moreover, further, again.

किंचित् act. sin. n. of किंचित् Some, something, a little, any thing whatsoever.

किंचित्काल s. m. A little time.

किंतु ind. But.

किम् ind. What?

किम् nom. or acc. sin. n. of किम् interr. pron. Who? which? what? Obs. It is often employed merely as a note of interrogation.

किम् nom. or acc. of the above, with किम् q. v. Somewhat, some, any.

किमिद् TATP. comp. of किम् or. What? and किम् ind. On account. See किम्.

किम् ind. How much more!

किम्बद्धमी nom. sin. s. f. Rumour, report, on dit.

किंदम् s. m. A ray of the sun or moon.

कीटः nom. sin. of कीट s. m. An insect, a worm.

कीदूषी nom. sin. f. of कीदूष adj. Who or what like?

कीर्ति s. f. Fame, renown. कीर्तिकारी nom. sin. f. of कीर्तिकार agt. Maker of fame.

कु ind. A prefix, denoting, Bad, vile, &c.

कुमुखम् nom. sin. of कुमुख s. n. A family.

कुमुनी॒ acc. sin. of कुमुनी s. f. A procress.

कुमुनी nom. sin. s. f. A bawd. कुमुना॒ ins. sin.

कुरमल् s. m. or n. An opening bud.

कुरु॒ ind. Whence?

कुमी s. f. The wife of Pāndu, and mother of the three elder Pāndava princes by as many gods.

कुमुदिनी s. f. A multitude of water-lilies, or a place abounding in them.

कुमुदिनीमायते TATP. comp. of कुमुदिनी The lotus, and नारदेः loc. sin. of नारद s. m. Lover; the white esculent lotus, expanding its petals during the night, and closing them in the day-time.

कुम्भः acc. sin. of कुम्भ s. m. A jar.

कुरु॒ 2d pers. sin. imp. of the verb कृ 8th cl. par. Do, make.

कुरुताम् 1st pers. sin. imp. of the verb कृ 8th cl. atm. Do, make. कुर्ति॒ 1st pers. sin. pres.

कुरुपात्रम् gen. pl. of कुरुप adj. Ill-favoured, ugly, deformed.

कुर्वितः 1st pers. sin. pol. of the verb कृ 8th cl. par. Do, make, act, commit, practice, exercise.

कुर्विति <i>let pers. pl. pres.</i> कुर्वित्वाः <i>nom. pl. m. or f. of कुर्वते part. pres. átm.</i>	कुट् <i>s. m. n.</i> The peak or summit of a mountain.
कुरुनारि <i>nom. sin. s. f.</i> A woman of good family.	कुप् <i>s. m.</i> A well.
कुरु॒ <i>nom. or acc. sin. of कुरु s. n.</i> A family.	कुपोहरः <i>nom. sin. s. n.</i> Well-water.
कुरु॒ <i>gen. sin. कुरु॒ ins. pl.</i>	कुर्मः <i>nom. sin. of कुर्म॒ s. m.</i> A tortoise.
कुरुर्माद् <i>nom. sin. s. f.</i> Family honour or re-spectability.	कुर्मेति <i>ins. sin. of कुर्म॒ s. m. n.</i> Difficulty, bodily pain.
कुरुवधूः <i>nom. sin. s. f.</i> A respectable woman, one of good family.	कुर्तः <i>nom. sin. m. of कुर्ति pass. part. (of the verb कृ Do)</i> Done, made, performed. कुर्तम् <i>acc. sin. m. also nom. or acc. sin. n.</i>
कुरुत्वारि <i>s. m.</i> The proper duty or practice of a caste or family.	कुरुतम् <i>acc. sin. m. of कुर्ता adj.</i> Grateful.
कुरुत्वारि <i>nom. sin. m. from कुरु A family, and चालु॒धित् agt. (from the verb कृ॒ (३) with चा Sustain) Supporting; a supporter.</i>	कुरुपूर्वानाशनम् <i>nom. sin. s. n.</i> Ingatitudo, forgetfulness of past services.
कुस् <i>s. m.</i> A species of grass used in many solemn and religious observances, hence called sacrificial grass (<i>Poa cynosuroides</i>).	कुरुसंबन्धम् <i>nom. sin. n. KARUVAT् (कुरु Made, and संबन्ध Connexion) Connected, allied.</i>
कुसलादौष्टि॒ <i>ins. pl. s. m.</i> By salutations, greetings, friendly inquiries respecting a person's health.	कुराताम् <i>acc. sin. of कुराता s. m.</i> A name of यASIA, regent of the dead, or death personified; (he who makes an end, or terminates men's lives).
कुसलम् <i>nom. or acc. sin. of कुसल॒ s. n.</i> Well-being, happiness, health, welfare.	कुरातामात्रः <i>nom. sin. n. KARUVATMAM् (comp. of कुरा Made, and अत्रामात्र Practice, exercise) Trained, exercised, practised. See rule 113.</i>
कुसलः <i>nom. sin. m. KARUVATIAT्, comp. of कुस् cr. Kusa grass, and इत् s. Hand or paw.</i>	कुरौ <i>loc. sin. n. of कुरौ (pass. part. of the verb कृ Do) Done or made. इति. For, on account of.</i>
कुसलपूरणादौष्टि॒ <i>ins. pl. m. KARUVATIAT्, comp. of कुसल॒ s. m.</i> A granary, or cupboard, in which rice or grain is kept. पूरण् <i>adj.</i> Filling, and चाटक् <i>s.</i> A measure of grain equal to four <i>Prasthas</i> , or containing 7lbs. 11 oz. avordupois. In Bengal, an <i>Āraka</i> is equal to two <i>mans</i> , or 164 avds.	कुरौति॒ <i>ind. pret. part. (of the verb कृ॒) Having made or done.</i>
कुसलिः <i>nom. pl. of कुसलिः s. f.</i> A shallow stream.	कुरौतः <i>nom. sin. m. of कुरौति adj.</i> Poor, low, feeble, pitiable, miserable. <i>s. m.</i> A miser. कुरौतम् <i>gen. sin.</i>
कुसु॒ <i>s. n.</i> A flower.	कुरौत्या॒ <i>ins. sin. of कुरौति s. f.</i> Pity, tenderness.
कुसुमसंबन्धम् <i>gen. sin. of कुसुमसंबन्ध s. n. TAT्.</i>	कुरौत्यात् <i>acc. sin. m. (irreg. pass. part. of the verb कृ॒)</i> Emaciated, thin, spare, weak, feeble.
A collection of flowers, a garland, a noseguy.	कुरौत्योः॒ <i>voc. of कुरौति s. m.</i> KĀISHNA, the most celebrated form of VISHNU, or rather VISHNU him-

सूर्यायते 1st pers. sin. pres. atm. a nominal verb, signifying, Blacken, derived from the adjective कृष्ण Black. See rule 570, &c.	सूर्यायते 1st pers. sin. of सूर्य s. m. Course, order, progress, way.
कैन ins. sin. m. of किम् interrog. pron. Who? which?	कैपात्तम् nom. sin. n. (from कैप् Purchase, and त्ती pass. part. Bought) Bought, purchased.
कैनपिन् ins. sin. m. or n. (of किम् pron. indef. Somebody, something) By a certain.	कैपात्तम् 1st pers. sin. imp. pass. of the verb कैप् Do, make. कैपात्तम् 1st pers. pl.
कैनपिन् ins. sin. m. or n. (of किम् pron. indef.) By or with, some or a certain (person or thing.)	किम् nom. sin. of किम् s. f. Act, action, work, study. An undertaking. An act, devotional or ceremonial (as sacrifice, &c.). किम् acc. sin. किम् nom. pl.
कैनल् 1st. Only, alone, merely.	किम्यायात् nom. sin. m. of किम् यात् adj. Practical, active.
कैनाव s. m. A name of KUŚHMA or VISHNU.	किम्यायात् s. m. Rule of acting, conduct of affairs.
कैशः nom. pl. of कैश् s. m. Hair of the head.	किम्यायात् अ. sin. m. Acquainted with business, knowing the proper way of acting.
कैशेष् loc. pl.	कौड़िन् 1st pers. pl. pres. of the verb कौड़ि 1st cl. par. Play, sport.
कैशित् gen. pl. m. of कैश् pron. indef. Some, certain.	कौषः nom. sin. m. of कौष s. m. Wrath, anger.
कौकिलानाम् gen. pl. of कौकिल् s. m. The Koil, the black or Indian cuckoo.	कौषः अ. sin. m. of कौष s. m. Wrathful, choleric.
कौटर् acc. sin. of कौटर् s. m. n. The hollow of a tree. कौटर् abl. sin. कौटो loc. sin.	कौषन् 1st pers. pl. pres. of the verb कौष 4th cl. atm. Suffer distress, endure torment.
कौदृश् s. m. n. A bow.	कौष adj. Weak, impotent, effeminate; idle, vain.
कौषः nom. pl. of कौष s. m. Anger, wrath.	कौष s. m. Pain, anguish, affliction, distress, care, trouble. कौषेन ins. sin. कौषेन gen. sin.
कौमल्यः nom. sin. m. of कौमल् adj. Soft.	कौमल् nom. sin. abs. s. n. (from कौम् adj. Impotent) Impotency, incapacity of propagation.
कौलाहल् nom. sin. of कौलाहल् s. m. A loud and confused noise, an uproar; a great and indistinct noise.	कौँ ind. Where?
कौन्तेय् voc. sin. of कौन्तेय् s. m. A son of कुन्ती KUNTI, mother of the five PÁNDU princes.	कौन्तेय् ind. Anywhere, somewhere.
कौन्तेर् loc. sin. of कौन्ते abs. s. n. (from कुन्ता adj. Maiden) Youth, maidenhood to the age of sixteen.	कौपि ind. Anywhere, somewhere.
	कौरा nom. sin. of कौरा s. m. A measure of time, equal to thirty Kálas, or four minutes. A moment, instant. Leisure, opportunity. कौरा acc. sin. कौरोन् ins. sin. कौराम् abl. sin.

चाक्षिका *nom. sin. f.* of चाक्षिक *adj.* Momentary, transient.

चारि: *nom. sin. of चारि s. f.* A wound, injury, loss, hurt, harm, evil.

चार: *nom. sin. m. of चार adj.* Able, adequate. Benevolent, friendly. Suitable, proper. चारा: *nom. pl. m.*

चारा *nom. sin. of चारा s. f.* Patience, moderation, meekness.

चाप् *acc. sin. of चाप s. m.* Waste, destruction.

चारी *loc. sin. of चारी s. f.* The earth.

चारेषु *ins. sin. m. or n. of चारा pass. part. (of the verb फेर् Throw)* Thrown, flung, cast.

चारेषु *loc. pl. n. of चारा pass. part. (of the verb चारि Waste)* Wasted, spent, expended, exhausted.

चुम्पिराता: *s. f.* Hunger and thirst.

चुद्रुक्षिनीता *RAHUVAKHIL comp. of चुद्र Little, mean, चुद्रि Wit, and नीता nom. sin. m. of नीता s. n.* A name (Named Kshudrabuddhi).

चुकारी *acc. du. m. DWANDWA.* Hunger and sickness.

चुपा *s. f.* Hunger.

चुपारे *loc. sin. m. of चुपारा adj.* Hungry, starving.

चेष्टपतिनी *ins. sin. of चेष्टपति s. m.* The owner of a field.

चेष्टन् *nom. sin. of चेष्ट s. n.* A field.

स

सगः *nom. sin. of सग s. m.* A bird.

साक्ष द्वd pers. sin. imp. of the verb साक्ष 10th cl. par. Break.

साक्षेत्र *ins. sin. of साक्ष s. m. n.* A piece, part, fragment, or portion.

साक्षिक *acc. sin. of साक्षिक s. n.* A spade.

साक्षिका *ind. pret. part. (of the verb साक्ष Dig)*

Having dug.

सालु: *nom. sin. m. of सालु adj.* Low, vile, cruel, bad, wicked. सालुस्य *gen. sin. m.*

सालुमीति: *nom. sin. s. f.* TATE. The friendship or favour of wicked or low persons.

सातु *ind.* Indeed, certainly, surely.

साता *pass. part. (of the verb सात् Dig)* Dug. s. n. An excavation.

सादति *1st pers. sin. pres. of the verb सात् 1st cl. par.* Eat, devour, feed upon सादति 3d pers. sin. सादितः *nom. sin. m. pass. part.* सादितः *nom. pl. m.* सादितानि *nom. pl. n.*

ग

ग *agt. in compos. (from the verb गच् Go)* Going.

गगण *s. n.* The sky, atmosphere, heaven.

गग्नाचिह्निति *nom. sin. m. of गग्ना find चिह्नित् agt. (of the verb चिह्नि with prep. चि)* Sporting; who sports or roams about for pleasure,

गग्ना *s. f.* The Ganges.

गच् *is substituted, in the first four tenses, for the verb गच् 1st cl. par. Go.* गच्छति *1st pers. sin. pres.* गच्छावि *3d pers. sin.* गच्छनि *1st pers. pl.* गच्छेत् *1st pers. sin. pot.* गच्छत् *pres. part. cr.* गच्छन् *nom. sin. m.* गच्छता *ins. sin.* गच्छतः *gen. sin.* गच्छन्तु *loc. pl. n.*

गग्नुमुक्तुरयोः *DWANDWA, comp. of गग्न An elephant, and मुक्तुरयोः gen. du. of मुक्तुरम् s. m.*

A serpent. (Of an elephant and a serpent.)

गग्नः *nom. pl. of गग्न s. m.* An elephant. गग्नानाम् *gen. pl.*

गग्नेत् *s. m. (from गग्न Elephant, and इत् Chief)*

A large or excellent elephant.

मत्तन् *s. n.* A counting, enumeration.

मत्तम् *nom. sin. s. f.* Reckoning, calculation.

मत्तस्य *gen. sin. of मत्त s. n.* A tribe, troop, flock, class, multitude, host. मत्तः *ins. pl.*

मत्तकी *s. f.* The name of a river in the north of India, the *Gandaki*.

मत्तः *nom. sin. m. of मत्त pass. part. (of the verb मत् Go)* Gone, passed, went. मत्ते *loc. sin. m.*

मत्ती *nom. du. m.* मत्ताः *nom. pl. m.*

मत्तिप्रवः *nom. sin. m. मत्तुव्*. Poor, indigent, whose wealth is gone.

मत्तानुगतिक् *nom. sin. sg. (मत्त Go, and अनुगतिक् Who goes after)* Following, imitating, imitative, doing as others do.

मत्तायुषः *nom. pl. m. of मत्तायुष् मत्तुव्*. Whose life is spent; dying, past recovery.

मत्ति; *nom. sin. of मत्तi s. f.* Motion, progress. Course of events; fate, fortune; issue, upshot.

मत्ता *ind. pret. part. (of the verb मत् Go)* Having gone.

मत्तत्वम् *nom. sin. n. fut. pass. part. (of the verb मत् Go)* To be gone.

मत्तुर् *inf. of the verb मत् Go.*

मत्तम् *acc. sin. of मत्त s. m.* Scent, perfume.

मत्तात् *let pers. sin. imp. pass. (of the verb मत् Go)* Let there be gone. मत्तात् *let pers. sin. pres. pass.*

मत्तिपसी *nom. sin. f. of मत्तिपस् (compar. of मत्त adj. Great)* Greater, more precious.

मत्तीन् *acc. sin. s. n.* A grumbling noise, a growl.

मत्ति (also written मत्ती. See rule 37, and rule 59) *s. m.* The womb. मत्तीत् *abl. sin.*

मत्तिपृष्ठि *s. f.* Birth.

मत्तिप्रसाद् *gen. sin. m. of मत्तिप्रसा (from मत्त The womb, and प्रसा agt. from the verb प्रा Stand)*

मत्तिप्रसाद् *Saying, abiding. (Dwelling in the womb.)*

मत्तिप्रसाद् *nom. sin. n. pass. part. (of the verb मत्ति)*

मत्तिप्रसाद् *Blamed, contemned, despised. Dab, vile.*

मत्तु *s. m.* The throat.

मत्तिप्रसाद् *pass. part. (of the verb मत्ति)* Dropped, fallen. Decayed, impaired, lost.

मत्तिप्रसाददाता: *nom. sin. m. मत्तुव्*. comp. of मत्तिप्रसाद Fallen, मत्त �Claws, and दाता Teeth.

मत्तिप्रसाददायनः: *nom. sin. m. मत्तुव्*. comp. of मत्तिप्रसाद Perished, नदा Nails, and नदन Eyes.

मत्तान् *gen. pl. of मत्त s. f.* A cow. मत्तः *nom. pl.*

मत्तात् *let pers. sin. pres. of the verb मत्त �Let it atm.* Penetrate, plunge into.

मिलिदी *s. f.* A mountain-torrent.

मिरो; *abl. or gen. sin. of मिरि s. m.* A mountain.

मिरि *loc. sin.*

मुक्तः *nom. sin. m. of मुक्त s. m.* Quality. Virtue, excellence. A property of all created beings; three are particularized, the *Sattra*, *Raja*, and *Tama*, or principles of truth or existence, passion or foulness, and darkness or ignorance. Benefit, profit, advantage. A bowstring. मुक्तम् *acc. sin.* मुक्तः *nom. pl.* मुक्तः *ins. pl.* मुक्तानाम् *gen. pl.*

मुक्तिः *nom. sin. m. (मुक्त and ि agt. from the verb मुक् Know)* Knowing how to appreciate men or things, knowing or judging of their merits.

मुक्तित् *acc. sin. of मुक्तिः s. n.* Multiplication. The state or thickness of a cord.

मुखाता॒न् *nom. sin. m. of मुखात् adj.* Virtuous, accomplished; endowed with (good) qualities.

मुखाता॒न् *nom. pl. m.* मुखाता॒न् *gen. pl. m.*

मुखाता॒न् *acc. sin. n.* A hundred excellent qualities.

गुरुप्रतिष्ठा^१ acc. sin. of गुरुप्रति s. f. Panegyric.
गुरुप्रधारा^२ nom. pl. m. Judges of merit and de-
merit. *See गुरु.* In line 112, : is dropped
by rule 52.

गुरुप्राप्त तत्पुरुषा, (comp. of गुरुप्रति adj.
Virtuous, accomplished, and तत्पुरुषा s. m. A flock
or troop) A number of virtuous persons.
गुरुप्रतिष्ठा^३ acc. sin. of गुरुप्रति abo. s. f. (from गुरुप्रति
adj. Accomplished) The condition of an ac-
complished man.

गुरु^४ nom. sin. m. of गुरुप्रति adj. Accomplished,
talented: virtuous, endowed with good qual-
ties. गुरुप्रति loc. sin. m. गुरुप्रतिः nom. pl. m.
गुरुः nom. sin. m. of गुरु pass. part. (of the verb गुरु
Conceal, guard) Preserved, protected
Hidden, concealed, secret. गुरुप्रति in. sin. m.

गुरुः nom. sin. of गुरु s. m. A spiritual parent,
from whom the youth receives the initiatory
Mantra or prayer, and who conducts the cere-
monies necessary at various seasons of infancy
and youth, up to the period of investiture with
the characteristic thread or string: this person
may be the natural parent or the religious pre-
ceptor. A religious teacher, one who explains
the law and religion to his pupil, instructs him
in the Sāstras, &c. A name of Vāishnavata,
who is considered as the Guru or preceptor
of the gods. A father, or any venerable male
relation. adj. Heavy, weighty, grave. Great.
Dear, valuable, highly prized.

गुरुः nom. sin. f. of गुरु adj. Great.

गुरु^५ pass. part. (of the verb गुरु Conceal) Covered,
concealed, hidden.

गुरुः nom. sin. s. m. A vulture. गुरुः acc. sin.

गृहप्रिदूष् nom. sin. s. n. Private or family-affic-
tion or trouble. गृह becomes गृहृ by rule 41.

गृहम् nom. or acc. sin. of गृह s. n. A house.
गृहात् abl. sin. गृहे loc. sin.

गृहस्यः nom. sin. of गृहस्य s. m. A householder,
the man of the second class, or he who, after
having finished his studies, and been invested
with the sacred thread, performs the duties of
the master of a house, and father of a family.

गृहात् 2d pers. sin. imp. (of the verb गृह 9th cl.
par.) Take, accept.

गृहीतः nom. sin. m. pass. part. (of the verb गृह
Take) Seized, caught, taken. In line 6, : is
dropped by rule 9 and 10. गृहीतम् nom.
sin. n. गृहीतुः inf. To take. गृहीता^६ ind.
pres. part. Having taken.

गृहीतात् 1st pers. sin. pres. of the verb गृह 9th cl.
par. Seize, take. गृहीतात् 1st pers. sin. imp.
pass. Let be taken or seized.

गैत् loc. sin. of गैत s. n. A house, dwelling.
गोधार् acc. sin. m. of गोधार A cow-killing. Obs.
Killing a cow is commonly regarded by the
Hindus as a heinous crime. See II.

गोत्रे loc. sin. of गोत्र s. n. A family, race, tribe.

गोदावरी s. f. The name of a river in the penin-
sula, the Godāveri.

गोप्तनि nom. pl. n. of गोप्ता fut. pass. part. (of
the verb गोप्ता Hide) To be kept secret or hidden.

गोपायुपात्ताम् द्वावद्वावा, comp. of गोप्ता. A cow,
and मातृपात्ताम् gen. pl. of मातृपात्ता s. m. A man.
(Of cows and men.)

गोप्ता s. f. An assembly, meeting; company, so-
ciety, community. Family connexions, espe-
cially the junior branches. गोप्तीयु loc. pt.

This form may be correct, though it does not accord with any rule of grammar given for the formation of the class of verbs.

चतुर्विनाम् *nom. sin. pl. of चतुर् adj.* The fourth.

चतुर्विनाम् *nom. sin. s. m.* An aggregate or assemblage of four excellent things.

चतुर्विनाम् *comp. of चतुर् cr. Four, and विना:* nom. sin. m. A class, an assemblage.

चतुर्विनाम् *nom. sin. s. adj.* Of four kinds.

चतुर्विनाम् *nom. sin. of चतुर् s. n.* The aggregate of four, a quaternary. चतुर्विनाम् *gen. sin.*

चतुर्विनाम् *ins. pl. of चतुर् s. m.* Sandal (*Sirium myrtifolium*): it implies either the tree, the wood, or the unctuous preparations of the wood, held in high estimation as perfumes.

चतुर्विनाम् *name. sin. of चतुर् s. m.* The moon. *In line 40, ; becomes च before च surd.*

चान्द्राना॑ *s. f.* The name of a river, the Chinnâb, one of the five streams of the *Punjab*.

चान्द्रविनि॑ *loc. sin. of चान्द्रविनि॑ s. m.* The moon.

चान्द्रांचूर्द्ध्वाणि॑ *nom. sin. m.* A name of Sîva, whose crest-jewel is the half-moon.

चान्द्रः॑ *nom. sin. m. of चान्द्र॑ adj.* Fickle, unsteady, trembling, tremulous. चान्द्रुम् *nom. sin. n.* चान्द्रेन् *ins. sin. m. or n.* चान्द्रः॑ *nom. pl. f.*

चान्द्रक॑ *s. m.* A tree bearing a yellow fragrant flower (*Michelia champaca*).

चान्द्रकाण्डी॑ *nom. sin. f. of चान्द्रकाण्डी॑ adj.* Abounding in champaka trees.

चान्द्र॑ *1st pers. sin. sing. (of the verb च॑ 1st cl. par. Go; also, practise) Let (him) practise.*

चान्द्र॑ *nom. sin. m. of च॑ port. pres. of the verb*

च॑ *let cl. par. Go; also, feed. In line 144, च॑ is doubled by rule 30.*

चान्द्रिणी॑ *acc. s. of चान्द्री॑ pass. part. (of the verb च॑) Practised.* s. n. Practice, behaviour.

चान्द्रिणी॑ *nom. sin. f. (from चान्द्र॑ s. n. Leather, and चान्द्र॑ pass. part. of the verb च॑ Surround, with prep. च॑) Covered with leather.*

चान्द्रिणी॑ *nom. sin. abs. s. f. (from चान्द्रिणी॑ adj. Fickle-minded) Fickle-mindedness, mutability.*

चान्द्रिणी॑ *let pers. sin. pres. (of the verb च॑ 1st cl. par.) Moves, goes; shakes, trembles, staggers, vacillates.*

चान्द्रिणी॑ *non. sin. m. of चान्द्रिणी॑ pass. part. (of the verb च॑) Moved, went, set out, departed.*

चान्द्रिकाल॑ *s. m.* A man of an impure or degraded tribe, a *Chandala*, a *Pariah*, or outcast.

चान्द्रायवान्॑ *nom. sin. of चान्द्रायवान्॑ s. n.* A religious or expiatory observance, regulated by the moon's age; diminishing the daily consumption of food every day, by one mouthful, for the dark half of the month, beginning with fifteen at the full moon, until it is reduced to one, at the new moon, and then increasing it in like manner during the fortnight of the moon's increase: there are other forms of this penance. (See *Manu, Chap. XI. v. 217.*)

चान्द्र॑ *s. m.* A bow.

चान्द्र॑ *adj. Beautiful, elegant.*

चित्त॑ *s. n.* The mind or faculty of reasoning, the heart considered as the seat of intellect.

चित्ते॑ *loc. sin. चित्तानाम् gen. pl.*

चित्त॑ *adj. Variegated, spotted, speckled; wonder-*

फुल, surprising, lovely, charming. *s. n.* A painting, a picture.

विद्युतिकाः *nom. sin. m.* Represented, delineated (as in a picture); motionless (as a picture).

विनाश् *adj.* Spotted, streaked in the body.

विनिष्ठः *nom. pl. m. pres. part. (of the verb विन् (Paint))* Painted, coloured with various tints.

विनियत् *nom. sin. m. pres. part. (of the verb विन् (think))* 161, 10th cl. par. Think, consider. Thinking, reflecting, considering. *In line 199, वि is doubled by rule 30.* विनियति *1st pers. pl. pres. विनियते 1st pers. sin. pot.* विनियतात् *1st pers. sin. 2d pret.* See rule 317, &c. विनियताम् *1st pers. sin. imp. pass.* विनियता *ind. pret. part.*

विना *s. f.* Thought, care, anxiety.

विनालोपार्थितः *nom. sin. m.* Acquired or accumulated slowly, or after a long time.

विनालोपार्थिताम् *nom. sin. n.*

विनावात् *nom. sin. m. (from विन् (Long, and व्यवस्थित् *agt. of the verb वस् (Dwell, with, prep. वि) Dwelling a long time abroad.**

विनियम् *nom. sin. n. विनियम्* An old friend.

विनात् *ind.* For a long time.

वुक्ति *1st pers. sin. pres. of the verb वुक् (इ) rule 161, 1st cl. par.* Kiss. वुक्तिवती *nom. sin. f. of वुक्तिवत् part. 3d pret. act.* She kissed.

वृण् *s. f.* Top, summit. A single lock of hair left on the crown of the head, at the ceremony of tonsure.

वृत्तावलिति *TATP. comp. of वृत्ता and वलिति loc. sin. m. of वलित् agt.* Reclining.

वैति *ind.* If.

वैतात् *1st. sin. of वैत् s. n.* The mind, intellect, faculty of reasoning or understanding. वैता. *gen. sin. वैतात् loc. sin.*

वैतेरा *1st pers. sin. pot. of the verb वैत् 1st cl. atm.* Strive, pursue as an evocation.

वीरात् *ind. (for वीरा rule 1041)* From robbers.

वृग्नि *s. f.* A fall.

वाया *nom. sin. of वाया s. f.* A shade, a shadow.

वायात् *acc. sin. वायायात् loc. sin.*

विद्युत् *acc. sin. of विन् s. n.* A hole. A fault, defect, flaw, infirmity (moral or physical). विद्युत् *loc. pl. Obs. in line 640, वि is used by r. 44.* विनिहि *1st pers. sin. pres. of the verb विन् 7th cl. par.* Cut. *In line 520, it is employed in the sense of Quench, slake. विनिहि 3d pers. sin. विनिहि 2d pers. sin. imp.*

विनियुवत् *ind.* Like a riven tree.

विनियन्तः *nom. sin. m. विनियन्तः* His bonds cut.

विनानि *nom. pl. n. of विन् pass. part. (of the verb विन् (Cut))* Cut, severed, gnawed asunder. विनि *loc. sin. n.*

वेत्तिः *nom. pl. m. of वेत् agt. (from the verb विन् (Cut))* Cutting, hewing; solving; a hewer, or seller of wood; a resolver (of difficulties), one who dissipates doubts. वेत्तु; *gen. sin. m. वेत्तुः inf. (of the verb विन् (Cut))* To cut.

वेत्तिः *1st pers. sin. 2d fut. of the verb विन् par.* Cut. वेत्तिः *2d pers. sin. वेत्तानि 3d pers.*

वायात् *loc. sin. of वाया s. n.* The world.

वायात् *1st pers. sin. 2d pret. (of the verb वाय् par. Go)* He went.

जाहि nom. sin. of जाहा s. f. The leg.

जातः nom. sin. of जात् s. m. A man, a person
जन् acc. sin. जनस् gen. sin.

जातनी nom. sin. of जातनी s. f. A mother.

जनसादस् gen. sin. of जनसद् s. m. An inhabited
country. Man, mankind. जनपदः ins. pl.

जनयति 1st pers. sin. pres. of जनि caus. (of the
verb जन् Be born. See rule 458) Produces,
brings forth, creates, engenders. जनयति 1st
pers. pl. जनयते 1st pers. sin. pres. átm.

जनयाति ins. pl. of जनयात् s. m. Propriety, de-
cency, good conduct.

जन्मः gen. sin. of जन्म s. m. An animal, a living
being. जन्मी loc. sin.

जन्म �nom. sin. of जन्मन् s. n. Birth, production,
life, state of being. जन्मनि loc. sin.

जन्मानाधि nom. pl. s. n. Different births.

जापुः nom. sin. of जापुः s. m. A jackall.

जयः nom. sin. of जय s. m. Victory, conquest.

जरा nom. sin. of जरा s. f. Old age, decrepitude;
the debility of old age. जरा॒ ओ॒. sin.

जरी nom. sin. m. of जरीन् adj. Old, infirm, de-
cayed, decrepit.

जरीत् or जरीति adj. Old, split, broken. Wounded,
pierced.

जलजमूलाम् gen. pl. of जलजमूल् s. m. An aquatic
animal.

जल् acc. sin. of जल् s. n. Water. जलैः ins. pl.
जलशिखः s. m. A drop of water.

जलाशय् acc. sin. of जलाशय s. m. A pool, lake,
tank, reservoir. जलाशये loc. sin.

जलाकान्तर् acc. sin. s. n. Another lake.

जलाभय् acc. sin. of जलाभय s. m. A lake.

जातः nom. sin. m. of जात् pass. part. (of the verb

जन् Be born) Born, produced, arisen, come
into being. जातम् nom. or acc. sin. n. जातेन
ins. sin. m.

जाति s. f. Birth, production, class, caste.

जातिमात्रेण ins. sin. of जातिमात्र s. n. Caste only,
not the performance of its especial duties.

जातिमात्र् 1st pers. sin. pot. (of the verb ज्ञा 9th cl.
par. Know) One may know.

जाते 3d pers. sin. pres. (of the verb ज्ञा 9th cl.
átm. Know) I know.

जाप्ते 1st pers. sin. pres. of the verb जाप् 4th cl.
átm. substituting ज्ञा, Be born, come into exis-
tence. जाप्ते 1st pers. pl. pres.

जात् nom. sin. of जात् s. m. A paramour, a gal-
lant. जात् acc. sin.

जालवदः nom. pl. m. of जालवद् TATP. comp. of
जाल and वद् pars. part. (of the verb जाप्
Bind) Confined in a net.

जालम् nom. or acc. sin. of जाल s. n. A net.

जामुरी s. f. GANGA, or the Ganges, personified as
the daughter of Rājā JAHNU. The river in
its course disturbed the devotions of the saint
JAHNU, upon which he drank up its waters;
having released them at the intercession of
BHAGIRATHA, he is thus considered as the
parent of the stream.

जाहूपीयामलेता TATPUMUSA, comp. of जाहूवी
cr. The Ganges, जेता cr. Foam, and लेता
nom. sin. s. f. A streak.

जिहाति 1st pers. pl. pres. of the verb ज्ञा 1st cl.
par. substituting जिहा in the first four tones,
Smell.

जिहाता nom. sin. of जिहाता s. f. Inquiry, search.

जितेन्द्रियः nom. sin. m. जितेन्द्रिय. (comp. of जिता

Subdued, and दृष्टिं an organ of sense) One who has subdued his senses; calm, unmoved.

जीव्या *abs. sin. of जीव्या s. f.* The tongue.

जीवति *lat. pers. sin. pres. (of the verb जीव् lat. cl. par. Live)* He lives. Also loc. sin. m. of जीवत् *part. pres. (answering to the abl. absolute in Latin, vivente)* Living.

जीवन् *nom. sin. of जीवन् s. n.* Life, existence, livelihood, support. A living. जीवनाय *dat. sin.*

जीवय् *2d pers. sin. imp. of जीवि (caus. of the verb जीव् Live)* Cause to live, preserve alive.

जीवलोक्यम् *acc. sin. of जीवलोक्या s. m.* The world, the habitation of living beings. Mankind.

जीवलोक्ये *loc. pl.*

जीवति *3d pers. sin. pres. of the verb जीव् lat. cl. par. Live.*

जीवितम् *acc. sin. of जीविता s. n.* Life.

जीवित्यम् *nom. sin. n. of जीवित्या fut. pass. part. (of the verb जीव् Live)* To be lived, to be kept alive.

जीविताश्च *nom. sin. s. f.* Love of life.

जीवते *lat. pers. sin. pres. pass. (of the verb जीव्)* There is lived, i.e. One may or does live.

तः *nom. sin. m. of त् agt. used only as the last member of a compound (from the verb ज्ञा Know)* Knowing, acquainted, conversant with.

ज्ञानम् *nom. sin. of ज्ञात् s. n.* Knowledge. Religious knowledge.

ज्ञेयम् *nom. sin. n. fut. pass. part. (of the verb ज्ञा Know)* To be known, knowable.

ज्योतिशाम् *gen. pl. of ज्योतिश् s. n.* A star.

ज्योतिश्च *acc. sin. of ज्योतिश् s. f.* Moonlight.

तत्त्वम्: (तद् + तत्त्वं) *nom. sin. m. तत्त्वं*. The victory over it or them, the conquest thereof. A dental is changed to a palatal by r. 27.

तत्त्वानाय (तद् + तत्त्वानाय) *dat. sin. n. तत्त्वानाय*.

तत्त्वात्. For his support. (त् to त् by r. 27.)

ताङ्गम् *s. m.* A pool, a pond.

तात्त्वलक्षणाण् *acc. pl. of तात्त्वलक्षणम् s. m.* A grain of rice. तात्त्वलक्षणाण् *gen. pl.*

तात्त्वात् *nom. pl. of तात्त्वम् s. m.* Grain after threshing, especially rice.

तत् *ind.* Therefore, so.

तत्: *ind. (equivalent to तत्त्वात्)* Thence, from that. Afterwards. Then; therefore. Than him, than that person.

तात्त्वापर्याप्तिः *ind.* Thenceforth, thenceforward.

तात्त्वापर्याप्त्यम्: *nom. pl. m. adj.* Vanishing immediately, transient.

तत्त्वः *abs. s. n. (from तत् dem. pron. That)* Truth, reality. A first principle, an axiom.

तत्त्वात्: *nom. sin. m. of तत्त्वम् (See तः)* Acquainted with the principles.

तत्त्वनिकरणात् *nom. sin. s. m.* The touchstone of principle. (तत्त्व, निकरण, मात्रन्.)

तत् *ind.* There, in that place.

तत्त्वा *ind.* Thus, so, likewise, in the same manner.

तत्त्वादि *ind.* Still, yet, nevertheless, notwithstanding.

तत्त्वाविपद् *acc. sin. m. of तत्त्वाविद् adj.* Of such a sort or kind, in such a plight or condition.

तत्त्वाविद् *acc. sin. f.*

तत्त्वैव *ind.* Even so, just so, so also.

तत् *nom. or acc. sin. n. of तत् demon. pron.* He, she, it, that. *In line 318, त् becomes त् before the surd.*

तत्पुरुषमेष <i>inc. sin. n.</i> TATPURUSA . By way, or in the course of following him.
तत्पुरुष <i>ind.</i> To that end, just so far.
तत्त्व <i>ind.</i> Then.
तत्त्वाप्रतीत: <i>nom. sin. m.</i> TATTP. Believing his words. (वत्त्व becomes वत्त्वः by r. 41 and 49.)
तत्त्वाः <i>nom. pl.</i> of तत्त्व <i>s. m.</i> A thread.
तत्त्वा <i>nom. sin. of तत्त्वा s. f.</i> Slothfulness.
तत्त्वः <i>nom. sin. of तत्त्वः s. n.</i> Religious austerity, mortification, penance, piety. तत्त्विः <i>loc. sin.</i>
तत्त्विनाम् <i>gen. pl.</i> of तत्त्विनः <i>s. m.</i> An ascetic, a religious man engaged in the practice of rigorous and devout penance.
तत्त्वः <i>nom. sin. n. of तत्त्व pass. part. (of the verb तत्त्वः Be or make hot)</i> Heated, inflamed, burning.
तत् <i>acc. sin. m. (of तत् demon. pron.)</i> Him, that.
ततः <i>acc. sin. of तत्त्वः s. n.</i> Darkness.
तत्त्वा <i>inc. sin. f. (of तत् demon. pron.)</i> He, she, it, that) By or with that, or her. तत्त्वोः <i>gen. du. m. or n.</i>
तत्त्वः <i>nom. sin. s. m.</i> A tree. तत्त्वोः <i>gen. sin.</i>
तत्त्वाः <i>nom. sin. of तत्त्वा s. m.</i> A young man.
तत्त्वी <i>nom. sin. of तत्त्वी s. f.</i> A young woman.
तत्त्वीयः <i>acc. sin.</i>
तत्त्वलङ्घः <i>acc. sin. s. n.</i> TATTP. The foot of a tree.
तत् <i>gen. sin. (of मुख्यः pers. pron.)</i> Of thee, thy.
तत्त्वरः <i>s. m.</i> A thief, a robber.
तत्त्वात् <i>abl. sin. m. or n. (of तत् dem. pron.)</i> From him, from that. Therefore, thence.
तत्त्विनः <i>loc. sin. m. or n. of तत् pron.</i> He, she, it, that. <i>In line 137, त् is doubled by rule 30.</i>
तत्त्वैः <i>dat. sin. m.</i> तत्त्वः <i>gen. sin. m. or n.</i>
तत्त्वाः <i>abl. or gen. sin. f.</i> तत्त्वात् <i>loc. sin. f.</i>

मिति: nom. sin. m. pass. part. (of the verb त्रे) 10th cl. Strike) Hit, struck, beaten.
मित्र voc. sin. of मात्र s. m. Father, a term of affection addressed to a junior or inferior.
मात्राः nom. sin. m. adj. Such, such like. मात्राः acc. sin. n.
मात् acc. pl. m. of त्रे pron. That. In line 138, त् is introduced by rule 31. मात्राः nom. pl. n.
मात्रायति 1st pers. pl. pres. of मात् (caus. of the verb त्रे Be hot) Afflict, occasion sorrow.
मात्रायतुम् inf. (of the verb त्रे 10th cl. par.) To heat, be hot, or burn. *
मात् s. f. A star.
मात्रत् ind. So far, so soon, so long, so much, &c. Just, a little, but, only, at any rate, however.
मित्राः gen. pl. of मित्रः s. m. A bird, or beast; a brute.
मित्रात् acc. sin. of मित्रः s. m. Abuse, censure.
मित्रावैष्टि 1st pers. pl. pres. (of the verb त् 8th cl. par. Do, make, with the prefix मित् a particle of abuse or depreciation) Revile, reproach, abuse, censure.
मित्राम् acc. sin. of मित्रः s. m. A mark or marks made with coloured earths or unguents upon the forehead and between the eyebrows, either as an ornament or a sectarian distinction. A freckle. A title, especially in composition, implying pre-eminence, as रुद्राशीलम् The Tilaka of Raghu's race, a name of Rāma.
मित्रेष्यः abl. pl. of मित्रः s. m. The sesamum-plant. *
मिति 2d pers. sin. imp. of the verb त्रि 1st cl. par. substituting त्रित् in the first four tenses. Stand, remain, abide. मिति 1st pers. sin.